

# A FAITHFUL AD

monition of a certeyne

true Pastor and Prophete, sent vnto  
the Germanes at such time as certain  
great princes went about to bying Al-  
liences into Germany, & to restore the  
papacy, the kingdom of Antichrist. &c  
Now translated into English for a like  
admonicion vnto all true Englyshe  
harts, wherby they may learn and  
know how to consider & receiue  
the proceedinges of the Eng-  
lish Magistrates and  
Bishops.

Wpth a Preface of M. Philip  
Melancthon.

Take heede and beware of the Leuens  
of the poppish Phariseis.

Take hede and beware of the pestilent  
poison of the cursed Papistes.

Take heede & beware in time of these  
godles Aliences and brutish Span-  
ardes, which minde to cōquer your  
nation; and to subuerthe the whole  
state thereof.

A TREATISE

OF THE

ARTS

AND

MANUFACTURES

OF GREAT BRITAIN

AND IRELAND

IN THE

SEVENTEENTH CENTURY

BY

J. H. P.

ESQ.

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# The Preface of the

Translated.  
Eusebius Pamphilus, the Trans-  
lator of this following treatise,  
unto the Christen Reader.

**T**he grace & merci of our heau-  
lye father, with the true know-  
ledge of his sone Iesus Christ,  
which the diuel and his memo-  
bers now labour with toth and naile,  
to blemish and subuert thozon Anti-  
christ the Pope and his generatio, be  
dayly multiplied & confirmed in the  
most Christe Reader. This following  
treatise, as it was first wyrtten of as  
worthye Prophet as hath bene since  
the Apostles tyme, for a warning unto  
his deare countrey men: Euen so the  
state of my natural countrey of Eng-  
land, ouer which God threatneth now  
his terrible plagues, standing in the like  
danger, I thought that my naturall  
duty towards my countrey required  
so muche seruice of me as to translate  
the same into the English tongue, if pa-  
radventure God wyl worke in the  
hartes of the Readers therof by follow-

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ing

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ing the councell ministered therein; to  
preuent that subuersion & extreme in-  
conuenience which at this present ha-  
geth ouer their heades. And though the  
Papistes shal peradventure frown  
and fume therat; I care not much ther-  
fore; for seeing the diuel hath so bewit-  
ched the, that they care not what de-  
struction they worke towardes theyr  
countrey; so that theyr kingdome may  
flourish againe, I am wel assured & no-  
thing proceeding of the spirit of God,  
can content o; please the. And to say &  
truth, for as much as they defyle the  
selues with idolatry, supersticio, false  
religio, and with persecuting of true  
professors of the Gospel, they are not  
worthy that any good thing shuld be-  
lite o; content the; of that any good  
aduertisement shoud smite into their  
heads. But such as haue the true feare  
of God in their hartes, let them take  
it as a profitable admonitio vnto the,  
with thankes geuing vnto almighty  
God, that he hath stirred vp such in-  
strumentes indued with suche a grace  
& spirit, whereby they may be warned  
and

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& aduertised how to auoide suchē im-  
minent dangers as their sinnes & un-  
thankfulnes haue not only worthely  
deserued, but also in maner, broughte  
vpon thei neckes. If such warnings  
as haue proceeded of the like spirite as  
this present aduertisment was writtē;  
had bene regarded in time, peraduen-  
ture God would haue spared vs our  
late Iolias, noble king Edward of fa-  
mous memory, a litle longer. O Eng-  
land, England, that thy sins, vnthāti-  
fulnes & securitie wer such y they pro-  
uoked God to take from thee such a  
prince thorow whō thou mightest so  
quietly and religiously haue bene go-  
uerned, & to send the such now as go  
about to bring the in thraldom & sub-  
jection vnto Alienes, & to conquer the  
with tyranny, & seduce the with false  
religion. O England, Englande, thy  
Robles were preached vnto, and told  
plainly inough by Gods prophetes,  
that Gods wrath was at hand, if thei  
would not redres their enormities, but  
they coude not be hard, yea those for  
whō they preached made a mocke with

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a iess

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I test at they: earnest crying & calling  
 vpon the, asking them who made the  
 so much of Gods counsell. He would ne-  
 ver sink into their heades that God  
 would so deale with the, as the Prea-  
 chers out of the spirit of God threa-  
 tened the. Then thought peradventure  
 that it was enough for the to pretend  
 Gods true religion, howe little soeuer  
 they framed they: lynes thereafter.  
 But god hath now metchewell taught  
 some of the the price of pretended reli-  
 gion: euen as he taught the Jewes in  
 the old Testamēt, howe little he regar-  
 ded they: pretēse of religion, crying:  
 The Temple of the Lord, The temple  
 of the Lord, & shewing in they: lynes  
 nothing but dissolutenes, securiti, and  
 epicurisme. God graūt that the pen-  
 aunce which they that be lately taken  
 away, haue felte for they: contempt &  
 dissembling with God, may be an oc-  
 casion to those that are yet left behinde  
 to consider with the selues, & to cal to  
 remembrance howe good God is yet vn-  
 to them, to cal the still to the crediting  
 of the godlye Preachers doctrine. I  
 meane

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meane not of y<sup>e</sup> Papists, Antichristes  
messengers which now fill al Pulpits  
ful, with most shamefull lies & most de  
testable blasphemies) seeing God hath  
shewed in some of the the ensamples  
of such punishmentes as they told the  
before of. Which is a most infallible  
token that they were Gods true pro  
phetes, & that it was his true religion  
whiche they preached. And therefore  
hath God taken some of them away,  
that the punishment of them, might  
be a warning vnto the rest, to repent  
theyr negligence and contempt of his  
word, when they had it truly & fayth  
fullye preached vnto them, & to ende  
uour them selues to beware hereafter  
how they contemne Gods worde at  
the mouth of his Preachers and pro  
phets againe: least if they neglect this  
further warning, more then theyr fe  
lowes had, God may giue them also  
a further and a sharper penance. This  
shold my Lordes and the Nobles do  
wherby the true feare of God myght  
appeare to be in theyr hartes, and not  
to fall from contempt of Gods holy

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word

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word to the utter renouncing and be-  
nignity of it, and to seme to feare more  
a weake creature (as Peter dyd the  
Sicke) then the mighty God, whych  
hath the hartes of al creatures in hys  
handes. Trulph, trulph, thys is not the  
way to pacify Gods wrath, for to de-  
nie his true religion, & to cōsent to ab-  
hominable idolatri, but rather to kin-  
dle it more feruentlye agaynst vs. We  
haue peraduenture policies, fetches &  
diuises in pour heades, but take hede  
least they deceyue you. Thynke not ꝑ  
god is bound to pour policies & driftes.  
I neuer sawe, nor heard yet that euer  
any policie or fetch agaynst the wil of  
God, came to any good ende & effect  
at length. As I could rehearse manye  
examples euen in our tyme.

Thus much be spoken to ꝑ Nobles  
for theꝝ aduertisement: whose insolency  
& supine dissolutenes without dcut  
hath bene a greate cause of this plague  
that is now come vpon vs. Notwith-  
standing I meane not therby to clear  
and excuse the inferior or meane sorte,  
as though they part wer not therein  
also.

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also. How vnthankful haue they bene  
also in receiuing, & how slacke in fol-  
lowing the earnest aduertismentes that  
were daily geuen them. I meane not  
onely of the blinde Papistes whych  
waited and gaped daily for the restor-  
ring of their wicked Masse, and other  
damnable idolatry (wherewith the di-  
uell hath nowe fylled theyr mouthes  
ful) thinking that al shoulde be wel, if  
they myght once haue that agayne.  
Now they may se what it hath brou-  
ght, & what it is like to bring, name-  
ly the subuersion of the whole state of  
the realme, the ouerthrowing thereof  
with a straunge nacion and such a na-  
tion as is the most vyle and godlesse  
nacion vpon earth, the vtter destruc-  
tion of them selues and of theyr poste-  
rity for ever. Let the now make much  
of papistry that list, they se what frui-  
tes it hath brought with it, and what  
it is lyke to bring more, if they will  
nedes haue it. I meane not (I sai) on-  
ly of them, but euē also of those whych  
haue knownen and professed Gods re-  
ligion. That the same may wel be said  
vnto



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unto vs al, & to the whole Realme generally, which Christ spake vnto Ierusalem in the. xix. of Luke, that all these plagues are come vpon vs because we did not acknowledge the time of our visitacion. Let vs al therfore repēt our former negligence. Let vs all amende our former fautes, and also let vs al be true folowers of the Gospel in dede, as we haue long bene professours thereof in word, and thā doubtles God shal reassse and withdeare his plague wherewith he had minded to scourge vs, he shal driue the Papiests and the alieues (which they go about to bying in, to maintaine thei kingdom, & to make them selues strong against God) out of our countrie, that wher thei sought but one way to come in, they shal seeken to fflye out of it againe. Let vs not contemne such warnings and admonitions as this contained in the treatise folowynge. And speaciallye let no man misconstrue it, but read it woth iudgement as an instruction not to fyre any man to vnlawful rebellion (as I doubt not but the Papiestes gods  
sworne



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Nooꝛne aduersaries wil be readye to  
say, wher as they and no oþer are the  
authors of al mischiefe, as may most  
manifestlye appeare to any that hartly  
but halfe his right wit) but only as an  
aduertisement that no mā minister an  
aide or obedience to such Tyrannes as  
bend the selues against God and hys  
word, and to the subuersiō of their na-  
tural countrey. In which case it is not  
only vnlawful to obey them or in any  
wise to consent vnto the, but also most  
lawful to stand in the defence of gods  
religion, and of the laudable & auncient  
state of theyꝝ countrey, against such  
vncircumcised Tyrānes (they shal ne- Ray, wh-  
uer be called Magistrates of me, tyll tyll they  
they shew themselves worthy of that haue a  
name) as go about such diuelish entre-  
prises. The God of heauen woth hysul cōmū-  
mighty hand confound them. lion.

Thus hast thou most gentle reader,  
both the scope of this admonitiō, and  
also partlye the occasion that moued  
me to translate it. Put now thy ende-  
uour (if thou be a true Christian, and  
hast any true natural loue to thy coun-  
treys,

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keep, to thi self or to thi posterite) yf it be  
neither of yf first author, writte, nor of  
me translated in vaine. And here with  
let my ponke, Papistes which nowe  
are in theyr russe, triumphe aboue the  
Moone, crieng: Crucifige upon yf gos-  
pel, and the poore professors therof,  
take their aduertisment also, that whē  
God hath used them as his scourge &  
rod to that that hys diuine counsell  
hath determyned, than can he find the  
outwel inough, and giue them theyr  
penaunce, from the which theyr masse  
dol (make they neuer so muche of it)  
shal as litle saue and deliuer them, as  
Saal saued the wicked false Priestes  
and other that worshipped hym and  
tooke hym for theyr God.

God be merciful to hys Church  
and flocke of England, & de-  
liuer the same from the vi-  
olence of vnumerciful

Prælates, & un-  
gracious pa-  
pistes.

(\*)

# The Preface of Master

Philip Melancton.

**A**S our saviour Iesus Christ & sonne  
of God offered up himselfe vpon  
the crosse vnto his eternall father for  
our sinnes (Marke & John standing  
next vnto him) immediatly befoze his  
death, he gaue to John a special charge  
ouer his mother Mary, whereby he  
signified that he wold al men, and spe-  
cially rulers & gouernors to haue the  
care & charge of his pore church, whi-  
ch suffereth in the world cōtempt, slan-  
der, & affliction: whar for al men vpon  
earth & specially the true members of  
Christes true church, fro y beginning  
of the worlde vnto the end, oughte to  
consider with them selues, & standing  
vnder the crosse of Christ, ther to be-  
hold & ponder this maruelous worke  
that the sonne of God should bear & suf-  
fer such terrible wrath of his eternal  
father for vs, & embrace the singular  
grace & mercie purchased thereby vnto  
vs: & woul to them our selues thanke  
for therefore: knowinge in our hole life &  
death also oughte to be directed vnto  
this

The chief  
charge of  
officers.

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this ende, specially, that God may be  
praised: and aboue all, that his true do-  
ctrine of this great and singular woork  
might be preserved. And againe for the  
ought to be thankfull for this wonder-  
full benefite of god. And therfore to ma-  
intayne & preserve that church of his  
which doth preach, teach and embrace  
this true and sincere doctrine, & calleth  
vpon the very true God in the name of  
of Christ, according vnto his sayeng of  
our saluon: Christ vnto Peter, when  
thou art conuerted, confirme & streng-  
then thy brethren. We require almen  
do applye and endeuour therin selues  
(If they be not altogether rude & gods-  
les, but haue any sparkle of godlye  
knowledge and of the true faythe in  
these heertes) namely that man should  
should not lye like a brute beast; se-  
king onely an easie lyfe for himselfe;  
but aduanced to labour; how the kno-  
ledge of God may best be furthered;  
and the true religion best maintained  
and preserved. And this is my earnest  
desire, that all christian heartes im-  
pressed with the feare of God, would as  
this

which is  
to be  
done

of M. Philip Melancthon.

This present, consider and remember,  
what dutie and allegiance they owe  
vnto God in these daungerous & trou-  
blesome daies, and in this heuy time.  
For in as much as it is moost euident  
that the pope (the sworne enemies &  
al true Christians) doth al that he ca-  
possibly, to the entent to suppress the  
true doctrine, & Religion, which hath  
bene preached, and maintained these  
certayn yeares, and to stablisch and set  
vp againe his Idolatrous seruice and  
superstitious errors. It is he that se-  
duceth kinges and princes. And vsing  
the crafty conueiaunce of wicked by-  
shops and priestes, mooueth them to  
murder and shedding of bloud, whiche  
by bringing Aliens and strangers  
sworne vnto hym, vnto all the almes,  
meaneth at length to subuert, and abo-  
lyshe the aunciente lawes, and whole  
state of noble and godly comon wel-  
thes, and so to work a general destruc-  
tion for euer. And somewhat euery honest and true  
heart ought to do in such case, at godly  
men indued with any godly under-  
standing

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**All men** standing, may easly perseuue & consider  
**bounde** And first thus muche are al menne  
**to geue** bounde vnto God, that thei minister  
**aid to the** no maner of ayde, nor assistance wher  
**maynte-** by Idolatry or false religion myghte  
**naunce of** Strengthened or maintained, accor-  
**Idolatrie.** ding as it is written. Thou shalt not ma-  
 ke thy self partaker of other mens sinnes

**Item ii. Cor. vi.** We shall not helpe  
 the vnfaithfull, or the vnbeleuers (vnder-  
 stand) to conspyre or stabylise the I-  
 dolatry. For howe can Christ and be-  
 hial agree together? And what a com-  
 lyce thynge is it, for the temple of God  
 to be stuffed with Idols? Nowe are ye  
 the temple of the liuing God, as God  
 saith, I will dwell in them, and walke  
 in them, and I will be they: God and  
 they shall be my people. Wherefore de-  
 part and seperate your selues a waye  
 from them, saith the Lorde.

**Euerye** Secondly, euery one that dothe  
**Christian** not utter it becomme and despise God,  
 oughte to is this much also bound vnto him, & he  
 open hys mynde and desier to haue his sayth &  
 saythe to beleife in God, knowe one vnto other.  
**others.** For therewith is mankinde specially  
 crea

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created, that we should know & praise  
God, and also witnes and testifie un-  
to other of hi. And our sauiour Christ  
himselfe saith, he that denieth me be-  
fore men, him wil I denie agayne be-  
fore my heauenly father. And this cō-  
fession must be made according to e-  
uery mans calling, state, and degree.  
Such as be preachers and ministers,  
must cōfesse him, by preaching of true  
doctrine. Suche as be rulers and go-  
uernours, must confesse him, by abo-  
lishing, and subuertynge of Idolatry  
and supersticion, and by maintaining  
of true doctrine and religion. And all  
that can helpe, by any maner of mea-  
nes, either with body or goodes, to  
maintenaunce of the same, oughte to  
endeuour the selues earnestly therun-  
to, according to the sayeng of S. Iohn  
i. Iohn. iii. hereby do we knowe the  
true loue, that, like as Christ bestow-  
ed his lyfe for vs, euen so shoulde we  
bestowe our liues for the bretherne.  
Let euery one consider, and ponder  
these and suche lyke aduertisementes  
by them selues, and haupng alwayes



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an eye, and respect vnto the same, let them than reade, and marke this treatise folowynge with diligence.

And specially for asmuch as al men arenōt of one mynde, but some take & esteeme the true honoure of God, the true inuocatiō, religion, and doctrine for the most special and most necessary thyng to be sought, and some not. And agayne some are more feruent & constant in the same than some other. Least thorow the euyl persuasions of y worst sort, manni other which know not the matter, nor the daunger thereof, might be seduced and led amysse, this admonition and aduertisemente therfor, shalbe very necessari and profitable. For let the enemies of God & of our countrey pretend what thei wil, that thei meane not to be of counceyl, nor to subuert our olde auncient lawes: whā thei haue once their purpose,

Fayre we shal se that that was their speciall wordes are drifte. For al their fayre wordes, and trappes to flatterynge persuasions are nothyng catch foles els, but traps to deceiue y simple sort in, till they haue wrought their feate.

Some



of M. Philip Melancthon.

Some of them pretēd, and say: that  
thei minde nothing lesse, than to esta-  
blish the Supremacy of Antichrist the  
B. of Rome, but if it were wel sought  
it would appeare, that moost of theyr  
practises and fetches come frō Rome.  
And that a great part of these procca-  
dinges haue not bene wroughte, nor  
practised without his aduise. What if  
vertuous and godlye princes, whiche  
haue set them selues against his king-  
dom, haue bene betrayed and destrōi-  
ed, by the subtile practises of such im-  
pes of his, as haue borne swynge by  
their dissimulation about such vertu-  
ous princes. O howe many subtilties  
hath Sathā, to assaulte Christes king-  
dome with? I warrāt pou it hath cost  
the B. of Rome manie a nightes watch,  
pea, manie a pound, before these prac-  
tises were brought to this passe, whi-  
ch are nowe abrewyng. Yet hath god  
left some holes open, wherby such as  
haue any vnderstandyng, maye sype  
theyr driftes. For why do they holde  
godly, vertuous, learned & most wor-  
thy counsellours in prison, but onely

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because thei feare, leaſt thei ſould hinder, and withſtande ſome of thei enterpriſes and proceedings: Let al thoſe therfore that beare true heartes towardes thei countrey, ſuffre them ſelues to be admoniſhed in time.

What the  
coming in  
of Spany-  
ardes wyl  
grow to.

For if the Spanpardes do once enter into our country, and maye be ſuffered to neſtle theim ſelues there, they wil not only at length crepe into the chiefe Dukedomes, Erledomes and lordſhips, and deale the ſame among them ſelues, but alſo wil eſtabliſhe the Idol of Rome, and the whole curſed Papaci again: which al our countrey

Prieſtes ſhal repent and rewe for ever. And yet care not that is the chiefe thyng, that the ſpiritual prelates (in geuyng thei ayde come of y<sup>e</sup> and counſel therunto) doo ſeke. They care not what becom of this whole noble nation, nor what villany bee uſed therin (as the Spanepardes are moſt horrible and beaſtly people geuen to vice and brutiſhnes) ſo that they maye uphold and mapntaine thei kingdome of Idolatry and ſuperſticion, and maye raigue again. The Lord of heauen diſ-

apoynt

of M. Philip Melancthon.

apoynt and subuert theyr enterprises:  
For whatsoeuer they can alledge, or  
pretend, to charge those with, whiche  
haue embraced, and setfurth the true  
religion, as many as haue any indiffe-  
rent knowledg and vnderstanding  
(if they wyl not speake against theyr  
own conscience) must nedes acknow-  
ledge and confesse, that diuers hyghe  
pointes, and necessary articles of chri-  
sten religion, haue bene sincerely and  
purely taught, and declared by them.  
And diuers notable errors haue by  
them bene disclosed, which before wer  
taught, and preached openly in Pul-  
pits, whereby the people were pitiful-  
ly seduced. And now such as haue true  
ly and faithfull laboured, and traue-  
warde of led, to setfurth the truth to abandon true prea-  
such Idolatry, and supersticion, as the chers.  
people hath bene extremelye blinded  
with, to plant true, necessary and holo-  
some doctrine, & to roote out all falshood  
& hypocysie, they are rewarded for their  
labour with imprisonment, depriua-  
tion of theyr luynges and goodes, &  
with such like rewards. Other causes

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may

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May wel be pretended of the persecu-  
tors, and common cutthrotes, as we  
may heare, but these are the very cau-  
ses in dede. How long God (which is  
just in al his workes) will suffice & use  
them as his scourges (as Dauid saith  
the wicked manne is a scourge of the  
Lord) that let the loke vnto. For wher  
they pretend, that muche disorder, dis-  
sension, negligence, securitie, and of-  
fence did raigne amōg the professors  
of the true religion, without redresse  
or reformation. &c. It cannot be deny-  
ed, nor they them selues wil not deny.  
But y<sup>e</sup> al this is true in dede. And more-  
ouer that they are laden with diuers  
infirmities and sinnes, as wel private  
and secret, as open and manifest also,  
and that there haue bene many wee-  
des among them (as euermore haue  
bene in the true church of God) which  
haue alwayes waxen, and sprong vp  
amonge good corne. As with Dauid,  
Nathan & other true members of gods  
church in those dayes, sprang vp Ab-  
salon, Achitophel, and other unprofi-  
table weeds. But what than? Shoulde  
the

of M. Philip Melancthon.

the people of God, by reason of suche  
offences, or by cause of theyr owne or  
of other mens infirmities, utterli haue  
denied, and reiected the true doctrine  
and religion, and yelde to Idolatry &  
superstition: as our (yea rather Chri-  
stes) aduersaries would haue vs now  
to do: Why do not y<sup>e</sup> higher powers,  
the Holy prelates, and the fault spiers  
labour to redresse, and reforme the  
offences, as they se in any of the, that  
haue professed the sincere Religion? Or  
why at the least did they not labour to  
restore the true discipline of y<sup>e</sup> gospel,  
that thereby such offence giuers, might  
haue ben redressed, & brought to an o-  
pen Christe penance, for the welth of  
theyr owne soules, & a good example vnto  
many other: Why did they not this  
I say: Why: Maye because some of  
them feared, leass they them selues  
might peraduenture, be the fyrst, vpon  
whom the true discipline ought to  
be exercised. Let them fyrste examyne  
theyr owne consciences, and then tell  
me, whether I haue saide any thyng,  
but the truth or no: No, no, the true

B. iiii.

Disce

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discipline (if it myght haue bene freely restored) wolde not haue suffered suche offenses to haue raigned, neyther in high nor in lowe, neither in the spiritual nor yet in the lay sorte, as the aduersaries haue found faute with, and pretended for the onely causes, which haue kept them from the same profession. The godly preachers haue testified sufficiently in their open exhortations, that such disorder, dissolutenes of lyfe, slaūderous exāples, misspēding of tyme, with vngodli & vnprofitable pastymes, as haue bene vsed of the gentlemen disars, and the lady carder plaices (as wel in the Court as in the countrey) wer not agreable to the professiō of Christes gospel. What could they do more, but openly rebuke such enormities, seing they wold neuer suffer theim, to exercise the true orde of discipline, vpon any transgressors. If this discipline (which hath long bene earnestly called for) mighte haue bene obtained, a nombre of vnpreaching prelates, of idle belly bps, should not haue bene suffered, to loiter as they  
did

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did, and to spend the patrimony of the Church unprofitably. But now we may see, that they played the disssembling lurchers, gapping, working and practising for a Day, wherein they might shew them selves, as they were, and as they now appeare, where as the right order of discipline would haue brought them to the true profession of sincere Religion, and also to the practise thereof, in their vocation. And so would it haue done also my Lordes, and gentlemen, scrapealls, which used the Gospel for a cloke of their couetousnes. In summa, we lacked nothing but discipline, to haue reformed al the enormities w<sup>ch</sup>, wharsoeuer they haue bene that our aduersaries haue found fault with, in the profession of our true Religion. But let them say al the faults, infirmities, and offenses, which they haue marked, & espied in y<sup>e</sup> professors of the gospel upon one heape, they al together (if there were a thousand mo of them) are farre inferiour, and incomparable lesse, then the manifold errors, impieties, and Idolatry of the Masse,  
of



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of the latine seruice, of the inuocation  
of saintes, of the filthp and abhominable  
pretensed chastitie, that is off. So  
domitical single life of priestes, and of  
such other hypocrisie and supersticion,  
as our aduersaries go about with fire  
and fagot, with tooth & naile, to main-  
taine, & to set vp for the seruice of god,

For notwithstanding that among  
the membres of the true church, and a-  
mong the professors of the true reli-  
gion, ther raigne manie and diuers in-  
firmities and enormities, which they  
espie daily in them selues, yet the true  
godly sort do conceiue true and hartp  
repentaunce, for they weakenes, and  
they remain nor continue not therein,  
as the spiritual professors of single life  
do, in theyr hardness and filthp abho-  
mination. And what soeuer infirmi-  
ties they haue otherwise, Yet this hor-  
rible vice haue they not (thanks be  
to God) to maintaine Idolatry, wpe-  
singli to persecute truth, nor to mur-  
ther the godly professors of the gos-  
pel. These detestable vices, inueterat,  
blasphemyp and Idolatry, whiche are  
the



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The most true and infallible tokens of  
the papistes and aduersaries of Christ  
are not to be found among them. For  
these workes are the speciall workes  
of the deuyl, whiche he practiseth and  
worketh in his members, whereby he  
declareth and speweth out his poison  
malice, and hatred agaynst God, as it  
is written, He are of the deuyl, whiche  
is a liar and a murderere.

Thon. viii

These are signes, whiche all men  
oughte specially to see, and daily to  
pray earnestly vnto God, that he will  
preserue them, that thei sal not intoe a  
ny of these abhominations.

And he that lokech vpon the life of  
the professors of the Gospel, and also  
of the papistes, And by rease of the in  
firmities, which he seeth in both the  
lines, standeth in dout to which of the  
he may ioyne himselfe, he ought to re  
maine by and to consider this, that he  
ought in no wise to take parte with  
them which are Idolaters, manfay  
ners of blasphemies, persecutors, and  
murderers of the true members of  
Christ. And though they should men  
ter their liues thereupon, and goo the

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same way that Ibell went. Yet haue  
they this notable comfort, that God  
heareth their praies, and wil be mer-  
cifull vnto them. For all other spinites  
that be forgeuē: but the manifest blas-  
pheming of God by idolatry, that is  
to saie, he that either mainteine, or  
helpeth to maintaine idolatry or false  
religion, is a persecutor and a mur-  
therer of the true professors, or a fac-  
tor of such murderers, shall neuer be  
forgeuen. And God knoweth manie  
of the contrarie part, which do refrain  
from persecuting of the true doctrine,  
for non other cause, but to thintent to  
auoide these .ii. pointes (blaspheming  
of God and murder) for Gods ho-  
nor, & for theirown saluations sake.  
And it is manifest enough, & diuers  
of the (thanks be to god) haue sought  
neither pleasure nor money, nor digni-  
tie, nor yet any other thing, that the  
world esteemeth, but rather haue suffe-  
red much sorrow, misery & opprobrie.  
Now if such should spend theirown  
as Ibell did, and suffer death therof,  
such a death should be more accepta-  
ble

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de vnto them, then at the lyfe & pleasure of Cain, then all the pompe and riches of the Cardinals and bishops. For al mē are betters vnto death notwithstanding. But this must euerpe one of vs alwaies consider, howe we may stand (after this lyfe) before the iudgement of God, and of his whole churche, at the latter day euerlasting lyfe. And as we haue before our eyes the examples of Abel, Ieremy, Iohn the Baptist, Christ him selfe, Paule & other of the Apostles, how thei al were murdered of tyrannes, euē so let the be sufficient wptnesses vnto vs, that after this lyfe, another euerlastyng iudgement shal be holden and kepte. And therfore let al men take it for an high honor, and for a singular grace to put theyr liues in iopardy, for the confession of the true faith & religion of God: as Christ saith: Fear not they which can do nothing but slea the body, as for the soule thei canot slea. &c. And for asmuch as it mai wel appear that this is the scope & end of al practises of the Lords & Bishops by theyr  
proce

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proceedings, to bring in the bishop of  
Rome again, & to establich his idola-  
try & errors, wherbi they mai raigne,  
and abuse the people agayne, as they  
haue done in times past, and to bring  
note wel. our countrey to a perpetuall destruc-  
tion. it is most certaine, that al honest  
and true hartes, may lausfullpe refuse  
to obey them, and ought in any wise  
refuse to helpe or to ayde them. And  
where as they wyl object, & saye that  
subiectes ought to obey al cōmañde-  
mentes, & proceedynges of theyr ma-  
gistrates, although it may be briefely  
answered vnto the, that the Bishops  
at not ma- & Prelates, which are the chiefe wor-  
gistrates. hers of this miserie, are not the Ma-  
gistrates, whom the inferiour people  
are bound to obey, yet let thys answer  
stay al mens consciences, that the re-  
giment of the cōmon welthe, is suche  
The Ma- an ordinance of God, wherin the ma-  
gistrate gistrate hath his apointed boundes,  
maye not as wel as the subiect. And for asmuch  
passe hys as God is the hyghest Lorde, if the  
boundes. worldly magistrate attempteth any  
thing agaynst him, the inferiour sorte  
may

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may lausfully refuse to obeye him, al- Inferiours  
ydging for the selues, that thei cannot, maye in  
no; may not disobey God, to obey & thys case  
to serue the. As for an exāple: Abdias lausfullye  
did very wel in keeping the prophetes disobey.  
priuely in denyes; & secret places, cō- Abdias.  
creary to the cōmaūdemēt of his king iii. re. xviij  
which cōmaūded the all to be slayne.  
And in like maner the Armeniās dyd  
wel, & nothing but rightfully, in detē-  
ding thei church & thei countrey a-  
gainst their Emperour Maximiane.  
Victorinus was a great prince, which  
in y tyme of Gallienus, had y Empe-  
rors autority, in y gouernmēt at Co-  
ley, & did gouerne ther very laudabli,  
yet was he lausfully slain of his own se-  
cretarie, which found him abusing his  
wife. Marius also a noble prince, did  
pardō a yong souldier, & set a crowne  
vpō his head, because he slew his cap-  
tain (which captain, notwithstanding  
was Marius high frende) because he  
did it in his own defēse. Such factes  
in Christen mē ar right & lausful, & do  
please God wel. These are speciall  
testimonies of y iudgemēt of God, a-  
gainst vs;

## The Preface

unlawfull violence, and intolerable  
pride, and presumption of Tyrannes.

And what is it els but tyrannye, to  
go about to set vp manifest idolatry,  
to separate godly mē from their law-  
ful wiues, to bring in straungers, whi-  
che shal subuert the state of the cōmō  
welth and such like? For it is easie to  
perceiue, that if the Spaniardes, and  
theyr traine, maye once beare rule in  
the Cities, Dukedomes, & Lordshippes  
of our countrey (whiche God of his  
mercy forbid that euer they shuld do)  
where as hether to, thow goddys mer-  
cifull prouidence, the auncient lawes  
and good ordinaunces of our cōmon  
welth, haue bene preserved, they will  
go about to abolish & to subuert the,  
and at length breede much inconueni-  
ence and misery in our natiō. Against  
the which inconueniencies all godlye  
paientes, howholders with their wi-  
ues, childre, and families, ought with  
most hartie sighinges cal and cry vnto  
god, that for the furtherance of his  
knowledg, and for the glorie of his  
owne name, he wyl preserve his true  
religion

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religion amōg them, and that he wōll  
not suffer these churches and naciōs,  
wherin his truth hath bene confessed  
and preached, to decay nor to be sub-  
uerted. And that such praiers may be  
made the moze earnestly, & with out  
let or hindrance, we al ought to amēd  
our liues, in the feare of God, in true  
faith, and in al other vertues, remem-  
bryng the sayeng of the Lorde in the  
prophet: Turne vnto me, and I wpll  
turne vnto you. Doubtes the matter  
is waighy, and (end how it wll) ther  
is lyke to be a wonderfull alteracion  
in y cōmon welth, and also in religiō,  
that is most sure. And I wōder much,  
that wise mē, which know and se wel  
inough, what wil be the end of suche  
procedpuges, wpll notwithstanding  
seme to be woꝝkers, and furtherers of  
suche matters, as they do not allowe  
in theyꝝ consciences. But surely it is  
no mans deuise nor working, but it is  
the diuils in hel, which rage and rane,  
because they wōld gladly wooꝝke an  
vniuersal destruction and misserye, in  
al Chrystedome. Wherfoꝝ it wer best

Iere. xiii.

We sele it  
alredy.

Note wel.

C. i.

foꝝ



### The Preface

For such as be in authoritie, and of any power, not to be hasty in following & satisfieng þe lustes of princes; and the practises of wicked bishops and Prelates, Antichristes impes. For seying the mallice and spite of the Diuel; and of the idolatrous sort, is so seruēt and great, it will minister occasiō to a wonderful alteracion; which paraduēture they them selues shall repent. But I beseech al godly hartes, that they will earnestly pray vnto God, that he will graciously preserve the cōmon welth, and auncient lawes of our countrey, and specially hys owne church, that hys true worde and religion may continually sound therein.

Last of al let al Christen hartes bear this wel in remembrance, that euery one in his degree, and to the utter of his power, is bound to apply hys uttermost indeuour, towards the preservation of Christes true religion, & likewise towards the defence of their countrey, and the auncient priuilegies of theiꝝ naciō. That is the special end of our lyfe in this world, and no better

ten



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For thing can we do in thys lyfe. And  
forasmuche as the state of our tyme  
nowe, is muche like vnto the state of  
the Machabes; and euē the like prac-  
tises and subtelties now pretended, &  
attempted, as were than: euerye one  
mai take good and profitable instruc-  
tions out of the same booke and story.

Our Lorde Iesus, our onely true

shepherd, & head captain, defend

hys Church against assaults

which p̄ diuell, Antichrist

and his impes nowe

deuise, & practise

ther against

Itmen.

(\*)

¶

A faithfull aduertisimēt  
of a certain true Pastor, to his deare  
countrypmen the Germanes, Trāsla-  
ted into Englyshe for a lyke ad-  
uertisement to the Englyshe  
nation.

**M**ost earnest supplication and  
intercession hath bene made  
to the high Potentates, both  
of the Spirituall and of the  
laye sort, that they woulde not vende  
them selues so earnestly, against the  
true Religion and doctrine of Christ,  
but would shewe them selues more e-  
qual and moderate, & suffer the Gos-  
pel freely to be preached. And agayne  
that they woulde not consent to byng  
straunge princes into our countrey, to  
bear any rule, or to haue any gouer-  
ment therein. The which thing, both I  
and many other godly heartes, haue  
most hartely praied, and sighed vnto  
god for. But forasmuch as nether our  
most faithfull praiers vnto God, nei-  
ther yet the earnest intercession made  
vnto them, could any thyng preuaile  
with them, it is calpe inoughe to per-  
ceive

### Spaniards and Popery.

scue, what it betokeneth: namely, eu-  
thys, that being peruerse, obstinate,  
blinded, & geuen ouer of God, as such  
as haue euer thirsted for innocēt blod,  
and bent them selues to maintain the  
blaspheming of Gods name, and all  
abominations, God thinketh them  
not worthy to be inspired, so much as  
with one good thought, or that they  
should geue care to any faithfull aduer-  
tisement or profitable intercessiō. And  
it standeth with them, euen as it stode  
with the Jewes in Jeremies time, whā  
as God sayd vnto Jeremy these wor-  
des, If Moses or Samuel should stand  
vp, and make intercession for this peo-  
ple, Yet haue I no hearte vnto them;  
bypue them from me, and let them de-  
part. &c. Thou shalt not praye for this  
people, nor bypue no maner of lamen-  
tation, nor supplication before me for  
them, neither make anye inter-  
cession at al for them: For I wll not  
heare the. Euen the like answer, may  
al those which haue made intercessiō,  
as is before sayd, vnto the potentates  
and prayed vnto God for them, think

Jer. vii.

An admonition to resist

to haue made vnto them. Forasmuch  
as God sheweth euidente & manifest  
tokens, & he wyl not heare any mans  
praiers for them, but that he wyl sus-  
fre them, to go headlonges forwarde,  
and after the example of Pharao, to  
sinne agaynst the holy ghost, euen so  
lōg til there be no more hope of repen-  
taunce, nor of any amēdement in the.  
For if ether praiers vnto God for the  
o: els ani earnest intercession vnto the  
would any thynge haue holpen, they  
would neuer haue gone so far as they  
haue done. And therfore seing no prai-  
er vnto God, nor yet any faithfull in-  
tercession vnto them, will take place,  
let vs no more pray for them, but sus-  
fre them (like blinde & obstinate Pha-  
rao) to go forward with their practi-  
ses, til at length the redde sea ouertake  
them, and make an ende of them. And  
as for the praiers, that haue ben made  
for them, although they haue done the  
no good, yet haue they not beē vn-  
profitable, vnto those that haue made  
them. For they cannot be vnprofita-  
ble, that is most certain. But as christ  
sayth

No good  
prayer lost

### Spaniards and Popery.

faith, if the salutation and peace of the  
Apostles, can fynde no place in suche  
houses, as they are wished vnto, that  
that they: peace retourne agayn vnto  
them selues: Euen so that it happē vn  
to vs. Seyng all our praiers that we  
haue made for them, haue done them  
no good: they shal retorne agayn vn  
to vs, & thei for whom they wer made  
in the steade of praier, shal haue they:  
fyl of curses, and in the stead of peace  
shal haue they: fyl of strife and debate,  
wherof God send them plentifull ment.  
And forasmuch as thei are altogethe  
bent to force, and will bypnyng all they:  
proceedings to passe perforce, as wel a  
gainst manifest truth of gods word,  
as agaynst the lausful and auncient pri  
uileges of they: natural countre, toke  
vnnatural men, let no man fear them  
but be of good cōforte, and talke good  
heartes, against such ragyng enemy  
es of God. For thei neuer pray nor cal  
vpon God, nether can thei pray, bi re  
ason of they: euil consciences, and wi  
ked proceedinges, presumynge & bea  
ryng them selues, bolde vpon flesh, as

C.iiii,

though

An Admonition to resist

though they had no neede of God to  
ardes they? enterprises, yea as thou-  
gh they neede not, once to are god, wbe  
ther he be pleased with they? deuyles  
or no. And therfore God muste needes  
haue greate pleasure and delite in the,  
& must needes be highly pleased wth  
such presumption, and cōtempt of his  
grace and goodnes, & he vseth to geue  
very great successe and victori, to such  
presumptuous boasters and braggers;  
And that shal be this, that they al shall  
be destroyed, and not one of them left  
a lye. For this are we sure of, that  
they? ragynge enterprises are not in  
they? owne power to accomplish, but  
stand al in Gods hand. And they shall  
not so easely bring they? purpose to  
passe. God will be master, and beare  
stroke among them, in spite of they?  
heards (as he hath ever yet done) and  
that shal they wel feele.

But let vs vayne-ly imagine (as if  
were in a slombye) that there were no  
God to let them, but that they? practi-  
ses and proceadynge might go for-  
ward euen by force, as they would haue  
them,

## Spaniards and Popery.

Them. One of these two thyngees are  
lyke to brede therof, either an vppour  
of certayne, or els a generall warre of  
the whole nacion against them, wher  
in a multitude both of they: sorte and  
of ours also, mai fortune to com thort  
home. For if they thinke in this case,  
that the Protestantes being diligent-  
ly taught by our preachers the dain-  
ger of sedicion, for cōscience sake dare  
not sturre against thē in this case thei  
maye fortune to be deceived: For the  
preachers haue done wel in so teachig  
generally. But if our aduersaries wil  
admit one article of our doctrine, that  
maketh for they: purpose, and refuse  
al the rest, peradventure our men wil  
thinke also, that they may borrow one  
poynt with them, seying thei know, it  
is another thing to be a Rebel, than to  
be one of those, which stand in the de-  
serue of Goddes true religion, and of  
thei: natural countrey.

And if it so come to passe (as it is to be  
feared, that Gods wrath is so kind-  
led, that he wil punysh vs woth some  
notable scourge) let our Potentates  
thanke

Rebellis &  
defence ar  
ii. things.



An admonicion to resist

Thanke the Papistes, and they: ownd  
Bishops, & Prelates, and those whose  
affections they haue serued. Therefore  
they shal not say, these are the frutes  
of the gospel, or of the newe learning  
(as it pleaseth them to terme it) but  
they and al the world shal saye, these  
are the frutes of the stinking Papi-  
stry, and of the cankered Papists, and  
of they: pestilent Prelates, and blind  
Bishops, which to blemish the light  
of Gods word, and to stablish they:  
Antichristes kingdome, haue ben the  
workers and practisers of such proce-  
dinges, as al true and godlye hartes,  
that haue anye sparkle of understan-  
ding do abhorre. They therefore shall  
be guilty before God, of al the bloud-  
shed that shal brede therof, & not our  
doctrine. And I trust that God & our  
Lord Iesus Christ shal preserve & de-  
liuer vs, euen as he preserved and de-  
liuered Ioh in Sodome. And if it hap-  
pen any of vs to dye among the mul-  
titude, we must thank our Lord god,  
and thinke, that we haue liued long  
enough, and wel deserved otherwise  
to die.

### Spanlardes and Popery.

To dye. And yet shal we dye with bet-  
ter consciences, then they. For wher  
we haue to the gospell taught peace &  
vniue, they with theyr papistry haue  
bred such dissension and diuision, as  
those that are yet vnborne shal reue,  
if they shoulde haue theyr purposes.  
And thys yet shal be a comfort vnto  
vs, that wher they and we shal go on  
pplgrimage together, we shal take  
our leaue honestly one of a nother, &  
depart a sonder, they with theyr lyres  
and bloud shedding to the ppr of hell  
and to the diuel (whom thei haue ser-  
ued) and we to our Lord Iesus Christ  
whom we haue faithfullye serued, in  
professing & preaching his truth and  
peace. For this is easie to reken, that  
he that killeth me, or any of my com-  
panions in such an assemblie, the same  
shall not muche spare the Pappistes.  
Wherfore let vs go together, they in  
al diuels names vnto hel, and I with  
my brethren and felowes, in Gods  
name vnto heauen. As for mine owne  
person, I am wel assured, that no mā  
can hurt me, no more thā I desyre to  
hurt

An Admonicion to resist

hurt anye other. And they shall not worke so muche displeasure agaynst me one way, but I shall worke more agaynst them another way. They shall not haue so hard heades in their nau- ghty proceedings, but I shall haue as hard an head, in my lawfull and god- ly enterprises, although not onli Em- perour Charles but also the Turkish Emperour shuld take part with the. They shall neuer feare me, nor make me to shrinke, but I wyl make them feare and shrinke. So farre haue they ouersene them selues already, that I and such thinges as I haue enterpri- sed, and attempted, shall prosper, whā they with theyr proceedings shall de- cay, and be confounded. For my lyfe shall be theyr hang mā, and my death shall be theyr diuel. That and none o- ther let them trust vnto, for they shall be sure therof, for al theyr laughing & triumphing that they make now. And if the Papistes shuld begin any war, we should not uede greatlye to feare them, for they cannot procede in theyr enterprises in the name of God, nor

An euyll  
conscience  
can not  
prai faith-  
fully.

## Spaniards and Popes.

Can not with good consciences pray  
unto God, for any successe. They can  
not pray fro thei harts, so muche as  
thus: O God helpe vs in our proce-  
dings. For thei owne cōsciēces do  
accuse the selues, y thei proceedings  
are naught & vngodly. And for y chri-  
sten religion, y hath bene preached by  
vs, & set forth by authoriti of our prin-  
ces (which they now go about to sup-  
presse) diuers of thei own best Cler-  
kes (as for the blinde asses, we do not  
regard) haue cōfessed & said, y none of  
our doctrine is against any Article of  
the faith, nor against the scripture, but  
only against certen ordināces of thei  
own church, & certē decrees of y pope.  
Therefor it is easi to perceiue, to what  
cōscience they can attēpt any thing a-  
gainst our doctrine. And as for byp-  
ping Aliens into our naciō, to haue y  
gouernēt among vs, & to subuert y  
aunciēt priuilegies of thei own natu-  
ral cōtrey, I dare say, thei own cō-  
sciēce telleth the that it is against na-  
ture. Now if thei shuld begin any bat-  
tall, it must nedes be for one of these  
two

Papistes  
do agaisst  
nature for  
thei king  
dōs sake.

# An Admonition to resist

two causes, whych being both yll in  
theyr own iudgement, how can they  
pray vnto god, for any good successe?  
And therfore we may wel speake this  
benediction ouer theym: As ye seeke  
Gods honor, & as good as your quar-  
rel and proceedings are: euen such suc-  
cesse & victorie God send you, Amen.  
And agayne, God can stirre vp a Ju-  
das Machabeus, to be the captain of  
his flock, whiche shal beate the down,  
and teach the to be authours of wars,  
whan they mai haue peace. And whā  
foeuer they shall be in the fildes, for  
mainteining of these proceedings of  
theyrs. I and my brethren shal crye &  
call vnto God most earnestly, with  
true and faithfull prayer, that he wold  
geue them a fearful, faint, cowardly &  
desperate hart, that here one, and ther

The papie one, they may be prickied in their own  
sins proce- consciences, that they shal be forced to  
dings are say: Alas Alas, why am I here for the  
both aga- maintenaunce of an yll quarrel, whiche  
inst god & is both against God, and his word, &  
theyr na- also against our own countrey. And  
tural con- when they be a true faithfull and natu-  
ral  
ral

**Spaniards and Popes.**

Sal hart, of Machabees host, coming  
against the, that they may take theyr  
feete, & rûne away frō him, as fast as  
chasse flieth frō the winde. Thinke ye  
not that God cā the same science still  
that he speaketh of in a certain place,  
wher he saith: I wyl geue the a saynt  
& a weake hart, that when thou shalt  
go out to warre against thy enemies  
one way, thou shalt seke .vii. waies to  
rûne backe againe frō them, & the ve-  
rye nopsē of a lease shall make thee a-  
fraid: Werely thus did he vnto the ob-  
stinate hard harted Egyptians, in the  
red sea, which wer as stout and as se-  
cure as the autors of these proceedings  
be (namely the papish bishops & Pre-  
lates, & theyr adherentes) and had as  
good a quarel also, as they haue any.  
And yet whan theyr hour once came,  
that theyr own cōscience did prikt the,  
they cried out & said: Alas, alas, let vs  
run away, & geue ouer, our quarel is  
nought, god is against vs. He y know-  
eth not what it is to go to war wpyth  
an yll conscience, let hym take part  
wpyth the Papistes, whan they shall  
attempe

### An admonition to resist

attempt any war, for the maintenāce  
of the proceedings aboue rehersed, & so  
shal he well learne what it is. And the  
prayer that I & al Christen & naturall  
harts with me, shal pray against the,  
shal be no secret thing, but a common  
prayer, nameli the. vii. Psalm of Da-  
uid, which he praied whā he defended  
him selfe against Absolon, and at one  
slaughter (which was also the first) al  
Israel was beaten, & a thousand men  
slaine to Absolon, of a verifinal armie.  
And yet Absolō & his army had ordi-  
nance, & puluer, and harnes inough.

Now if the matter shuld come to a  
battel, as it is veri like (which god yet  
forfend, if it be his wil) I wil not that  
such as shuld stand in defense of gods  
true religion, & of theyr natural coun-  
treys, against the authoers of the proce-  
dings aboue mēcioned, & against the  
murtherers, & bludthirsty Papistes,  
which haue ben & chief workers of al  
these mischieses, shuld be taken for re-  
bels, nor I wyl not graunt, that such  
defece of the cōmon sort, shulde be ta-  
ken for an unlaful disobedience, but  
rather

Resistynge  
of popery  
is no re-  
belliō, nor  
unlaful  
disobedi-  
ence.



Spaniards and Popes.

father for a necessari and a lausful act,  
And that can I proue by the Law, and  
the Laweys cannot deny it. For in  
such case, whan such murtherers and  
bloudhoundes wil attempt and mur-  
ther, for such vnlawful causes as these,  
without dout it can in no wise be-  
ghely named any vprour, for any mā  
to set and defend himself against the.  
And euey ryght Christian knoweth  
wel inoughe, what to do in such case,  
it how to yeld vnto god, & that is deu-  
to God, And also to Cesar, what is  
dewe to Cesar: But not to yelde to  
tirannous bloudsippers, that that is  
not due vnto them. Wherfor to make  
the matter more plain, that the bloud-  
sippers may not host nor bragge, as  
though they should warre against re-  
bels, and so might pretende bothe be-  
fore God & the worlde, that they had  
an honest and a lausful cause to warre,  
I wil teach and declare, that there is a  
great differēce betwene vnlawful vpr-  
ours or rebellion, and necessarie de-  
fence for lawfull considerations. For  
in case they should set, and defende the

Note this  
Mat. xxi.

An Admonition to resist

felues, against the bloody suppressers, and  
keppng practisers of such unlanful procedings,  
out of re- I woulde not that theyr consciences  
listng of shoulde be burthened, & pished with  
the Spanishe daunger and perel of vprour or re-  
ards is no bellion, as though theyr defence in  
rebellion. In such case, wer sedicious or rebellious.

If or it were a great pnydice, & to soze  
so to name them, in such case. There is  
a nother and a better name for them,  
which I Lampres know wel enough.

We must not suffre every thing to  
be called vprour and rebellio, which I  
bloody bochers, mutinies, sowne  
champions, the practisers of all mil-  
cheife, do so falsely name. For that is  
one of theyr practises also, vnder the  
pretence and colour of vprour, and re-  
bellion, to stoppe and to bind al mens  
mouthes and handes, that no man shoulde  
reproue theyr doinges by spe-  
king, nor yet with theyr handes de-  
ferre them felues against their wronged  
procedynges. And that in the meane  
season, to haue both theyr mouthes &  
handes at libertie, to worke al mischiefe.  
And so to feare and trapp al other, the

des

## Spaniards and Popery.

bet pretence and colour of vyrgour and rebellion, and to comfort them selues, and pretend to the world, they proceede to be lawfull. But they shal not so vlear mens eyes. We shal so define, and declare the matter, that that subtiltie shal not serue them. It is not allowed vpponre, nor rebellion, to do agaynst euery lawe, for that euery transgression agaynst any lawe shoulde be rebellion. But that man maye be called a rebel, or a maintainer of vyrgour, which wil suffice no maiestrate to rule, nor no lawe to take place; but wil rise agaynst the maiestrate, to deprime him to the intent to be ruler & Maiestrate himself, and to make what lawes he listeth, as the head Capitaine of the Anabaptistes did at Münster in Westphalen. Such one maye wel be called a maintainer of vyrgour, and a rebel. For, Aliud est iuuator, aliud defensor. For a rebel and a defensor are two things. So that it can be no vyrgour, nor rebellion, for a man to defend himself agaynst the wicked practises, and vnlawfull proceedinges of bloudsupper, Papi-

Marke  
wel.

What a  
rebel is.

To wylly  
stande the  
b. of rome  
is no rebe  
llion, but a  
lying of  
our seche  
most vnde  
den outp,

# An admonition to resist

flies. But thei them selues, that wil be  
gyn warres to maintaine by force the  
wicked proceedings against God and  
against thei natural couer, thei may  
well be called rebels and traitors to  
God and thei countrey. Yea ther are  
no greater traitors nor rebels than the  
Papistes & the bloudthirsty bishops  
and prelates and suche as take part  
with them. For they lyke very abhomi-  
nable murderers and traitors, of very  
mischance and spite, do worke both  
against God and also against nature. And  
that may easely be proued. For first  
concerning the doctrine and religion  
which they would subiect, they them  
selues know wel enough, that it is the  
very true religion of God. For at the  
great coucil of the Emperre that was  
holden at Augspurge, Cardinal Nic-  
las, y bishop of Augspurge, sayd: that  
he could wel be content that the same  
religion that was at Witteberg, shold  
be receiued generally, saying that he  
could not abyde that it shold be gyne  
and spring, in such a corner of no repu-  
tation, as Wittemberge is. Yow lyke

The Pa-  
pistes are  
traitours  
bothe to  
God, the  
Realme, &  
to nature.

The Bish-  
op of Aug-  
spurge.

## Spaniards and Popery.

Is this gere? Are not these folp wor-  
des to come out of a byshops mouth?  
And in like maner Cardinal Campe-  
gius, the Popes Legate, did cōfesse at  
the same councell, that he coulde con-  
sent that that religion should be suffe-  
red in Germany, but that it would be  
a great ensample for other nations to  
requyre the same also, and for y<sup>e</sup> cause  
it were in no wyse to be graūted. And  
a nother great bishop of theyrs sayde  
these wordes, cōcernyng theyr dispu-  
ters & learned men: Our learned men  
do defend vs p<sup>r</sup> etely, for they confesse  
them selues, that our sayth whiche we  
haue folowed these many yeres, hath  
no ground vpon the scripture, but on-  
ly vpon the Decrees and determina-  
tions of the cōsels. Al this to be true  
diuers noble men, y<sup>e</sup> heged it, can testi-  
fie. And besydes, one Wynchestre a  
bishop in England, otherwyse a very  
obstinate pperuers and crafty Papist,  
hath writtē a boke against y<sup>e</sup> suprema-  
cie of y<sup>e</sup> Pope, wherein also he writeth  
against pardōs and vomes, although  
he be a maintainer of the splithy & ab-  
homin

Campe-  
gius.

The Pa-  
pists own  
confessio.

stez a we-  
thercocke  
& a Jacke  
of both  
sides.

read win  
thefters o  
ration of  
true obe-  
dience.

An Admonition to resist  
hominable single lye of priesfes him-  
selfe. And in certayn sermons that he  
hath made before the king of Englād  
hath inueighed against Monkes and  
Friers, and confessed also that ther ar  
diuers abuses in the Masse, worthi to  
be reformed. And yet he himselfe is a  
great massmonger, and would fayne  
maintain as much of it as he could. And  
the like haue other bishops of Englād  
also done, which are notwithstanding  
no enemies to y<sup>e</sup> pope. For althoughe  
they woulde haue him to be thei<sup>r</sup> su-  
preme heade, yet haue thei proued in  
thei<sup>r</sup> booke, that he cannot chalenge  
any supremacy, by the scriptures and  
worde of God. So that the verpe pa-  
pistes them selues knowe that our re-  
ligion and doctrine is no false doctrin  
but grounded vpon the scriptures and  
the word of God. And yet of very ma-  
lice and spite, thei would condemne &  
rote out our religiō by very force and  
violence, contray to al right & reaso.  
And wher it was requyred in the ge-  
neral Parliament or council, that no  
act shoulde passe against our doctrine &  
religie

## Spaniardes and Popery.

religion, before it were heard in open  
disputation, what the learned men of  
our syde could say, for the defence and  
maintenaunce therof: that coulde not  
nor myght not be graunted, that chris-  
tians sayng myght be verified, he that  
doth euil, hateth y<sup>e</sup> lighte, and refuseth  
the light, that his doyngs should not  
be reproued and disclosed. But he that  
doth the truth, cometh to y<sup>e</sup> light, that  
his works may be openly knowne be-  
cause thei are done in God. Ther is ne-  
uer an Article of our doctrine & religi-  
on, but we are able & redye to proue it  
by the manifest worde of God. Thus  
much concerning our religion. And  
as concerning the other popnt y<sup>e</sup> they  
wold so fayne bring to passe, that straū-  
gers and Alianes should haue the go-  
uernement of our nation, if thei wold  
speak accordyng to their owne hearts  
& consciences, I wold desire none o-  
ther iudges but euē the selues. Where-  
fore it is they that are the authours of  
uprouer, and verpe traitours, rebelles,  
whych wyl attempte warres for the  
maintenaunce of their tyranny and mis-

Popery  
mai not a  
byde the  
light.  
Truth lo-  
ueth the  
light.



An Admonition to resist

Red practises. And to shewe my selfe a true Pastor and prophet, and to beare a true hart vnto my natie countrey, I wyl giue my deare countrey me a faishful warning and instructiō how to behaue them selues, that they rūne not into any peryl & daūger of soule, in obeing the proceedings of the bloudy Papistes, against God and theyr natural countrey. The daunger wherof doubtles is very great. And this wil I do, to the intent that no man hereafter may excuse him selfe and say: Non putasse, I wold neuer haue thought that the daunger had bene so greate. Now he that wyl folow my counsell, let him take it, and he that wil not, let him leaue it, but no man shal say, but that he was warned.

And my true and faithfull aduertisment is this, that if the Emperour or any other prince shoulde go about, to maintain the proceedings aboue specified by force of armes, and shoulde commaund al men to prepare the selues, and to be in a redines to aid him, that ye my deare countrey men, do in

ng

Do after  
this coun-  
saile.

### Spaniards and Popery!

No wise harken to any such commaundement, nor in any wyse obeye hym. For in such case no man ought to obey neither King nor Keiser, but shuld offend and disobey God, and shouldest both his body and soule into perpetual perill and daunger, if he should obey. For the Emperour or any other prince (what so ever he were) in so doing, shuld be manifestly against god, and against all right. And that no man should thinke, that this counsell springeth of mine owne brayne & fantasye, I wil shew the such strong reasons and arguments, that thou shalt fele at thy fingers endes, that it is not onely my counsell, but Gods owne earnest and most straight commaundement, whose heauye displeasure al men oughte to feare and to tremble therat, as they must do at length.

The fyrst cause why no man ought to obey Emperour nor kyng in such case (specially in the cause of religion) is this. Euery particular man hath promysed and vowed in his baptisme (euen as wel as the Kaiser hym self)

This is  
not mans  
advice, but  
Gods com-  
mandment.

The fyrste  
cause why  
no manne  
oughte to  
obey to

## An admonition to resist

mainte- to kepe and maintaine the Gospell of  
naunce of Christ, & not to persecute it or to worke  
popery. any thyng ther against. Wherefore to  
the cōmandement of the Emperour

Answer  
to the ma  
gistrate.

or of thy prync (whatsoever he be) I  
maist make this answer: Most noble  
Emperour or prync, if you did keepe  
your othe or vowe whiche you made  
in your Baptisme, you should be my  
most dere and liege Lord, and I wold  
obey you with al my hert. But if you  
wyl not keepe your promes and chris-  
tian couenaunt made with Christ in  
your Baptisme, but persecute & same  
obey who wyl, I will not blaspheme  
my Lord, nor be one of them that shal  
help to persecute his word, & so runne  
and cast my selfe headlonges into the  
pytt of hel with you, for your pleasure.

He that This is the fyrst cause, which com-  
mainteyneth pope weightie causes. For whosoever figh-  
teth ag- teth or draweth his sword against the  
inst god & his sword against God him self, aga-  
a his crea inst Iesus Christ, our onli savor, aga-  
tires. inst the holy gost, against the precious  
bloud

### Spaniards and Popery.

bloude of Christ, agaynst his death, a  
gainst Gods word, agaynst al the Ar-  
ticles of the Christian sayth, agaynst y  
true ministraciō of al the Sacramēts  
agaynst al the Doctrine and Religion  
which is geue, confirmed and appro-  
ned through y gospel. And to be shote  
agaynst al Angels and saintes, agaynst  
heauen and earth, and agaynst al crea-  
tures. For he y striueth agaynst God,  
must nedes also striue agaynst all that  
belōgeth vnto God or holdeth of him  
And agaynst al these that thy obediēce  
minister ayde and helpe, and so shalte  
thou begiltie before God of all these  
thynges befor rehearsed. And therfore  
what reward thou shalt haue therfore  
of God at length, thou mayest easely  
gather thi selfe. And this maketh also  
the matter y more greuous, forasmu-  
ch as y shalt do al these thynges witi-  
tingly, ⁊ agaynst thyne own consciēce,  
And in this case thou shalte do worse,  
than al Turkes ⁊ Tartarians, Jewes  
and Paganes. For where thei doo o-  
bape theyr heades in persecuting the  
Gospel, they do it of ignorance and  
knowe

An Admonition to resist

know not what they do, so doest not thou. Wherefore thou must needes be much worse, & suffer ten tymes more greuous damnation, then any Turke or Spaname.

Now although it be an heuy and a miserable thping to consider that the matter is come to this point among Christen men, that they shoulde haue any nede of any such aduertisment as this. And though thei the selves know not, what a terrible & heuy thing it is to resist agaisť gods word: or to shew any obediēce or token of obediēce, in such things as are cōtrary, repugnāt & iniurious to the same (for it is a manifest token y euen in Christedom among Christiās, ther ar worse Tur-

The great lies thā are either in Turky or in hel). Turk him. Yet such as be true Christiās in dede selfe is not (althoughe there be fewe of them) do so mad as know wel enough the selues what to do to rage & do in such case, & haue no nede of any raue aga- such admonicion as this: But the papiste hys pistes, which bear the name & shine of own Ma- Christiās ( & yet are ten tymes worse homet & than Turkes ) must be admonished & warned

### Spaniards and Popery.

learned. If it will do the any good, it Alcorā as  
is wel; if not, yet shal they haue y lesse our diuels  
to excuse them selues with; and must y Papists  
looke for the more greuous damnaci do agais  
on. Now to the second cause: y gospel y

The second cause why men ought they were  
not to obey in such case, is this: Thou professed  
gh our doctrine were not right (as it vnto, in  
is most right and true) yet ought this they bay  
to feare men frō shewing them selues tisme:  
obedient in such case, for as muche as wherfor y  
by such obedience, they should make Turkes  
them selues guiltie & partakers before maie an  
God of all the abhominacion that is gels in re  
already committed, or shal hereafter be specte of y  
committed in the whole Papist. This Papistes,  
cause comprehendeth infinite abhomy: & the pap  
nacions, al wickednes, sin, & daūges y stes verve  
a man in maner can reken. In suma, Diuels in  
in this cause is hel it selfe with all the respectes of  
sins that are therein, wherof thou shul the turks,  
best make thy self partaker if y shoul  
dest obey ether Heise; or King in such  
case. And to the intent that y mayest  
more plainly see what they be, I wyl  
here rehearse some of the. For the pa  
pistes pretende suche an holinesse as  
though

### An Admonicion to resist

though they were angels, & they will  
not heare of any of these abhominaci-  
ons, & so they neuer repent for the, nor  
neuer amend the. First y<sup>e</sup> shalt make  
thy self partaker of al their filthi liuings,  
y<sup>e</sup> they haue led, & yet leade. For they  
neuer purpose to amēd ani part ther-  
of. And al y<sup>e</sup> shouldest thou help to de-  
send & maintain by thy obedience. And  
by that meanes should light vpon thy  
neck al the whoredom & fathines, that  
is vsed in thes Colleges & cathedrall  
churches. And thy conscience should haue  
thys to reioyce & to triumphe of, that  
thy obedience hath holpe to maintain  
the most abhominable whoredomes  
& villanies vpon earth, and to defend the  
most abhominable liuing that can be  
thought. Dea, and if the Emperour or  
any other prince should attempt any  
warre for the matter, if thou shouldest  
take part with him, thou shouldest ve-  
ter thy lyfe and bloud for such abho-  
minable wretches. Oh thys were a  
goodly thing for thy conscience to tri-  
umpe of. Furthermore thou muste  
make thy selfe also partaker of the  
chastite



## Spaniards and Popery.

Chastitie of the Pope, and of his Cardinals, which is a wonderful chastitie above al other Ecclesiastical chastitie, which they cal in the Italian toynge Puseronen, that is such chastitie as Sodomiters and Sodomitanes dyd vse. For so suffereth god his arch enemies the Pope & his Cardinals to be blinded above other, that thei can not be content only to offend with womans kinde, but according to thei well deserved reward, they despoile thei selues and thei own bodiees one wyth another most beastly, & are so deeply drowned in a horrible vice, & so blinded in their hardened hartes, & they coue that abhominacion for no spaine at al, but make a jesting & a laughing matter of it, as though ther were no more perill nor danger therein, than in a game at tables or cardes. So thei waiuore & despayne & maintaine thei obedience these beasts past al shame & repetaunce, which make but a iest & a christinas game of such an horrible vice. And it is no lye that I wyte here in this matter, for such as haue bene at Rome do know  
wel

# An admonicion to resist

Wel inough that more abhominacion  
is there used than any man can reherse  
or beleue. When the general counsell  
called consilium Lateranense was hol-  
den at Rome, in the tyme of Leo the x.

Two decrees of y<sup>e</sup> pope.  
Make them.  
The Spanyarde  
pappstes vse three  
small sins,  
Simonia,  
Suggeria  
and crede  
ze in Deu.  
The Cardinall  
were stin-  
ted, but y<sup>e</sup>  
pope myghte  
kepe sans  
pombez.

among other decrees that were there  
concluded vpon & determined to haue  
ben set furth, this was one also which  
shuld haue bene set furth as a decree of  
y<sup>e</sup> coūcel, y<sup>e</sup> men shuld beleue the soule  
of mā to be immortal. Whereby euery  
man may iudge, that they made that  
at Rome but a very spoote and moche  
of euerylasting lyfe. For it is an eu-  
ident testimony, that their commō be-  
lese was there, that there was no euery-  
lasting life. And therfore they would  
teach them the contrary with a Bull,  
and decree of theyr countell. And yet  
besides that, theyr was set another pre-  
dinalles decree also in the same bull, whiche  
was this: That from thence furth the  
Cardinals should not kepe so manye  
male stewes as theyr used to doe. But  
pope Leo commaunded that to be sin-  
ken out, least al the world shoulde sus-  
pect (as they might wel do) and haue

## Spaniards and Popery.

Knowledge howe open and without  
al shame the Pope and his cardinals  
do maintain Idolom, even at Rome.  
And there is no Pope, cardinal, bishop  
doctor, priest, nor religious man, that  
ever went about to punish or reforme  
this abomination, but colour it, plea-  
laugh & left it out: and moreover dog  
heartily, provoke and set on, knynges,  
and princes, to defend and maintain  
them, to practise the; falslype and de-  
luding, thynge stil, freely without repe-  
tance or reformatio. And to the main-  
tenaunce of al this, that thy obedience  
serue and helpe, and so shalt thou pro-  
cure al these horrible sinnes upon thy  
neck, who soeuer thou art that shalt  
obey ether Emperour, king or prince  
in these proceedinges, and be an occa-  
sion that the terrible vse of such, more  
than beastly vices, shall come into thy  
countrey, for the punishment whereof  
than we must daily loke and wayte,  
that the earth shall sinke vnder vs, and  
swallowe vs up. Let them once bring  
in y<sup>e</sup> pope agayn (as doubtles the Spa-  
nyardes will labour to the uttermost

The ver-  
tue of the  
spaniards

The weal  
th of the  
poppe the  
Churche  
rose by ly-  
eng and  
stealpng.  
Pardons.  
Purga-  
toꝝ,

Masses.

The admonition to resist  
to do) and thā shall thou se how thesē  
horrible blasphemous vices chaunced  
gā in thy natural countreis: And thā  
not then thy obedience be well spent,  
to helpe to byꝑng such geara into thy  
countreys? And yet thou couer thyselfe  
and make thy selfe partaker of al the  
theftes and robberyes of the whole pa-  
pacy. The infinit treasure which they  
haue falsely and deceiuaibly gotten with  
theyꝝ pardons, is it not verp abhomi-  
nable theft and robbery throughout al  
christendom? That innumerable mo-  
ney that they haue procured & gotten,  
through theyꝝ stinking stained purga-  
toꝝ, is it not verp theft & robbery tho-  
rowout the whole worlde? The infinit  
treasure & they haue gotten by Mas-  
ses, mounthmyndes, trentals, & such  
other massinarchadys, is it not abho-  
minable theft and robbery throughout  
the whole worlde? The wonderful ef-  
fectes that they haue gotten with bills  
for whitemeate, with pilgrimages, &  
images, and an infinit swarme of such  
gear, is it not verp abhominable theft  
& robbery throughout the whol worlde?  
Iho we

**Spaniards and Popery.**

How haue þ pope, cardinals, bishopp  
colleges, as come by thei; lādes, lord-  
ships and manors, that they are equal  
to the mightiest Emperours and prin-  
ces? Is it not altogether vnmefurable  
abominable theft and robbi: What  
are they now eise, than the greatest  
robbers and theues vpon earth? And  
yet there is no repentance nor amend-  
ment in them: No, ther is not so much  
good bloud in thei; bodies, as to doe  
but some part of thei; office, toherby  
they might seme to enioy suche reue-  
newes vnder some shine or pretēce of  
honesty. But thei do rather the cōtra-  
ry, and condemne, blasphemie and per-  
secute the name, worde, and working  
of God. Now come thy way, such ma-  
nifest theues and robbers shalte thou  
defend and maintain with thy obedi-  
ence, that thei mape not onely conti-  
nue and go forward in thei; wicked-  
nes without repentance or reforma-  
tion, but also that they be strenghtened  
and encouraged to continue therein.  
Se now, what daunger thou shalt cast  
thy self into by such obediēce. For of

**Papistes**  
ar theues  
g robbers

# His Monition to resist

at this robbery and theft thou shalt thou be  
 gilty of, and a partaker before God, if  
 thou dost obeye these proceedings,  
 which tend to the setting up and re-  
 storing againe (as all men may easelie  
 perceiue) of the popes authoritie and

To make iurisdiction. And so besides al this also,  
 that pope thou shalt charge thy self with at the  
 tye, is to innocent blood that the pope hath be-  
 be gilty of thereto by that hereafter shal be shew-  
 al innocent of his practises, and also with all the  
 blood shed for sorow & heaviness, & he hath wrought

or that hereafter worke in this nation  
 to maintaine his kingdom. How ma-  
 ny thousandes haue bene murdered  
 by his tyranny, and are yet hereafter  
 to be murdered, if he may obtaine his  
 usurped iurisdiction, which doubtles  
 the godles Spaniards, will labour  
 to restore out of hand. Alas how wilt  
 thou be able to bear upon thy necke so  
 much innocent bloude (whereof thou  
 shalt make thy selfe partaker by thy o-  
 bedience) seeing it is an intollerable  
 thing, to be gilty of one mans blood.  
 I wil not here rehearse other abhomi-  
 nations of the papistes, what popes,

Spaniardes and Popes.

treason, malice and spite they use and  
practise daily. I thinke no tongu  
earth can rehearse at the abhominaci-  
ons of the papistry, but by these poin-  
tes nowe rehearsed and by the daily  
ensamples that they practise, we maye  
easily gather the rest. And if it were not The pope  
that the Pope must nedes be the very is Anti-  
Antichrist & his adherentes Antichrist.  
fles impes, whiche in al thinges must  
euermore be contrarie to Christ, men  
might meruel and wondre howe they  
could so continually use so muche ab-  
omination. But seying it is so, & say The life, &  
no nother wyse be, it must nedes cont- doctrin of  
sequently folowe, that lyke as Christ Christe &  
did lead and teach a most pure, sincere & pope are  
excellent, chaste, sobre, holy, and godly contrari &  
lyfe. Euen so contrary wyse must this one to the  
Antichrist the pope and his adherentes, other.  
leade, teach & maintain a most shame-  
ful, blasphemous, filthy, cursed, beast-  
ly abhominable, hellish life: how could  
he else in al pointes declare himselfe to  
be the enemy of Christ and the very  
right Antichrist? And yet al they ab-  
ominacions might the better be both



An Admonition to resist

If they did not so earnestly defend th<sup>2</sup>,  
& wold make al the world beleue (per-  
force) y<sup>t</sup> they did nothing but wel and  
right in al they<sup>2</sup> doinges. And yet not  
withstanding al this, if al these abho-  
minaciōs that I haue reherced, were  
tolerable & to be wypped at (as they  
in no wise be) yet to cōdemne y<sup>e</sup> pure  
and sincere doctrine & word of God, &  
to exalt & set th<sup>e</sup> selues aboue god (as  
they go about to do) no right Christ<sup>2</sup>  
hart ought to suffer it, muche lesse to  
minister any maner of aid o<sup>r</sup> assistāce  
by hys obediēce, o<sup>r</sup> otherwise therun-  
to. Yea, euery true Christian ought ra-  
ther to spend his bloud, life, goodes, &  
al together in the cōfession & defence of  
the true hono<sup>r</sup> & religion of God, thā  
fo<sup>r</sup> the keeping of them, to indaunger  
both bodi & soule with eternal destruc-  
tion, thozow folowing & obeing their  
doctrine: The infinite abhominaciōs  
& errours wherof (which they defend  
& maintaine as right, true and lausful,  
neuer intending to resourme o<sup>r</sup> alter  
one ipce thereof) I am not able to re-  
herse. All the daunger wherof shalt  
thou

**Spaniardes and Popes.**

Thou procure upon thy necke (whoso-  
euer thou art) that shalt obey or helpe  
to assise the procedynges of the Em-  
perour, and such princes and bishops  
as are confederate with him, to main-  
taine and bring in the S. of Rome.

And to reherse some of their intol-  
erable errours, how wilt thou (whoso-  
euer thou art) beare in thy conscience,  
the false & shameful deceite of the S.  
of Romes pardons, wherewith so many  
thousand soules haue bene so misera-  
bly seduced and deceiued, and shame-  
fully beggled of theyr money, & so lyke  
to be againe, if they may obtain theyr  
purpose? And although they them sel-  
ues do knowe that it is nothing but papistes  
very knauerie: that they haue yron-past repen-  
tance wth theyr pardons; yet shew staunce,  
they no repentance nor token of re-  
formation thereof. They haue taughte  
the people to put theyr trust and assi-  
urance in pardons, euen as if werth were  
of deathe, which is so hainous an ter-  
rible a thynge; that if they were, other-  
wise as innocent & holy, as St. Iohn  
& Baptiste, yet were they most worthy

In admonition to resist  
to be damned in the verie pit of hel; for  
this one point onely; and had wel be  
serued; that neither the earth shoulde  
bear them, nor the Sunne shine vpon  
them; much lesse that any man shoulde  
helpe to assist and strengthen them or  
vnder his blood for them.

For consider a litle, the wicked kna-  
uery and abhominacion of the; par-  
dons. Who so euer did put his whole  
trust and assians in the; pardons, and  
so died in the same hope and trust; the  
same did utterly renounce, forsake, and  
forget Christ, and could haue no hope  
nor trust at al in him. For whoso euer  
setteth his truste in anye other thyng  
(whatsoeuer it be) failling in Christ on-  
ly, the same can haue no truste at al in  
Christ. Nowe do we and al me knowe  
this, that the popes (whō thou must  
honor & strengthen by thy obedience)  
haue taught most earnestly, that men  
shoulde build the; saluation vpon pa-  
dons; & it woulde not men haue este-  
med them so much, nor brought them  
so fast as they did. And like very mes-  
sengers of Sathan, yea, lyke very in-  
carnat

**Spiritualties and Popery.**

earnat druba, they made no word nor  
mention in the meane tyme, of any faith  
nor hope in Christ. If or he that knowe  
eth, that his faith and hope of saluatiō  
ought to rest in Christe, the same can  
not suffice nor abide, no faith nor hope  
to rest in any other thig besides Christ.  
Nowe if they were not more then mad,  
but rather bewitched of theyr wittes, they  
would be ashamed, once to desire such  
shameles doings to be maintained, or  
disputed. But we may experience, that  
it is so. Item that a certain bishop sayd  
unto master Philip Melancthon at  
Erford, who was at Augsburg, whose wor  
des were these. Alas Master Philip,  
what would ye refoorme in us priests  
for we were yet neuer good. Als who  
should say, wher an heard thing now  
to make the church good. And it was one  
of theyr owne pillers that spake these  
wordes, whiche had experience of the  
rest by hym selfe. Well to let pardons  
passe, and to come to purgatorie, that  
hath pined many a purse, howe wylt  
thou whatsoeuer thou art, that shalte  
buy or assist the Emperour and his

Poppe  
Presbiter  
uer good,

The picke  
purse pur  
gatorie,

can

In addition to resist

conscience; in these proceedings, &  
as before mentioned) be able to bear  
in thy conscience, all the falsehood that  
they haue used w<sup>th</sup> thy purgatory,  
wherof thou must be partaker: How  
traitorously haue they blessed & bewit-  
ched al the world, and brought al the  
world in manner into a foles paradise?  
And w<sup>th</sup> such lies & theft, haue gotten  
al their goodes & possessions in manner  
wh<sup>ch</sup> the meanes wherof they haue vt-  
terly excluded and banished the only  
true comfort and trust in Christ, & haue  
taught the people in steade of Christ,  
to gaze upon them: or one w<sup>ch</sup> they  
to trust to be saued by the same: And  
who so ever so doth, & same mislinee-  
des exclude Christ, and utterly forget  
him. And so if God had not wonder-  
full p<sup>re</sup>serued his, all must  
haue died in a false belefe, as Jewes  
and Turkes, & so haue perished in the  
pit of hel, thorow the default of such  
teachers. Oh, what soule murderers  
are they: No hart of man shall be able to  
comprehend (as long as the world endu-  
reth) what number they haue commit-  
ted,

**Spaniards and Popes.**

ted, against the soules of men is these  
fained Purgatorie. Much lesse shall  
they be able to comprehend, what in-  
iury and blasphemie they haue done  
therby, against the true faith & con-  
fidence that is due vnto Christe. And  
yet there is no repentance nor amen-  
dement in the, but they rather labor &  
study, how they may be defended & main-  
teined, in these naughty proceedings.

And yet more, who so ever shall be  
bey either Emperour, King or prince  
in this case, shall also make hym selfe  
guilty and partaker of al þe abhomin-  
ation & blasphemie, that is contained in **The vices**  
the wicked & detestable Masse and of rite of the  
the infinite idolatry & blasphemy, that holi mas,  
is therein committed, against þe true use cursed  
of the holy sacrament of Christes bo-  
dy and bloud. As first of the fained sa-  
crifice, pretending to offer vp daily vn-  
to God, his own deere son, as though  
they were better & holier then the sonne  
of God. And so they are not content, þe  
holy sacrament to be an ordinance of  
God, which men should receiue in faith,  
but they make a sacrifice & an oblation  
of it,

An admonicion to resist

of it, wher with they wil reconcile the  
selues and other unto God, and wil  
make also a salve of it, for every soze.  
Yea, for every paine, ther is a peculiar  
Masse, & for every disease & aduerse  
what so ever it be, a peculiar Masse.  
in al their booke & doctrine, a mā shall  
not finde one word of faith, but all is  
full of the Masse, the Masse, what a  
sacrifice, & what an holy thing y<sup>e</sup> masse  
is, wher as there is no ceremony, wher  
in faith is so much required and exer-  
cised, as in the true institution & cele-  
bratio of the Sacramēt, being rightli  
administred, forasmuch as Christ him-  
selfe did institute it, for a remembraunce  
& memorial of himselfe, that al men in  
the celebration thereof, shuld preach of  
hūn, remeber him, and beleue in him.  
But in stede of that, they preach & set  
farth their oblation & sacrifice, & their  
own inuencion, & most abhominably  
bpe & sel therwith. Here I ouerpasse  
the idolatry that is cōmitted at the e-  
levation of their false Masse god, and  
in the adoration thereof. O Lorde who  
is able to rehearse al the blasphemies  
that

Stoupe a  
foze.





### An admonicion to resist

then secretly to them selues, contrary to the manifest doctrine of Saynt Paul, saying as oft as ye shal do this, ye shall preache and shewe fourthe (and not kepe close, and murmur secretly) the death of the Lord. S. Paul sayth: Ye shal preache & shew furth. &c. And thei do clean contrary. But the abuses of the papistes are so many, that no tongue can reprove or paine the out

Every abominacion. Other abominacions haue  
hominiaci every one a peculiar and a particuler  
on is set deuyl working in them, but I take y  
foorth by Masse to be a worke of al the deuyles  
one deuyl in hel together, wherfro thei al haue  
at least, cast and layd al thei heades, al thei  
but y mas handes, all thei diuises, yea all thei  
was ma. knauery and wickednes together, and  
de and set so finished this detestable abhominacion.  
forth by y And this may appear by the false  
ful cōsent deceivable spirites, whiche (under the  
of all the colour of dead mens soules) appear in  
Hole chap diuers places, crying for Soulmasses,  
ter house nether as we neuer herd of any of the,  
of diuils. that euer cried or called for Christ, nor  
for any help of him, but al for masses.  
Which is a very strong profe and euident token, that the deuyl liueth in no

## Spaniards and Popery.

one thing so effectuously, as he doth. The diuel  
in the Masse & in the masse marchants. Inuery in  
which through they: abhominable filth, nothing so  
thy life; conetousnes, blasphemies & effectoull  
other abominations, do most shame as in the  
fully maintaine and entertaine hym. mas, and  
And doubtles it is the highest and last mas prie-  
uengeance and wrath of God upon this  
earth; that shal appeare before the la-  
ter daye. For there can be no greater.  
These are vertues, which thou shalt  
helpe to maintaine, by thy obedience  
to they: proceedings. Nowe if any mā  
peraduenture bee offended with me;  
for vsing so sharpe & taunting words  
agaynst them, I woulde desyre thein  
to take this for a sufficient answer vn-  
to the. That my sharpenes is nothing. Thoughe  
in respect of they: wickednes and knaues they be  
uerp. For what taunting is it to call knaues be  
the deuill a murderer, a chefe, a betrayer, a  
er, a blasphemer, a liar? It is euen as der, yet  
much to him, as if one did puff at him they ar ge  
with the breath of his mouthe. And telmen be  
what are the maintainers of popery: their mis-  
other thā very incarnate diuils, which order and  
haue no sparkle of repentaunce in the world.

but

In addition to resist

but haue obstinate hardened hartes,  
 bent to defend & maintaine these al-  
 hominations, which they them selues  
 know to be naughty, & yet they would  
 haue thine & mine obedience, to helpe  
 to maintaine them. Yet suppose I saunt  
 a papist neuer so much, it is  
 not as much onto him, as if a Wolfe  
 did hisse at him: for his obstinate per-  
 uerfenes is growen so far, nothing  
 is able to cal him backe. The greatest  
 saunt that thou canst taune him with,  
 is to cal him a Papist. For with that  
 name, thou comprehendest al together.  
 Its for al other faultes besides, they  
 are no more, than if a man would beate  
 a horse to thy a steare, or strike vpon  
 an hard stone with a peether. And a  
 gapne, they them selues haue geuen  
 the occasion enough, to saunt them  
 marry, if I could. For some of them  
 haue said, that they would rather suffer  
 their soules to be torne in peeces, than  
 they would consent, that any part of  
 Masse should be altered or aboyshed.  
 And againe another of the said: Pre-  
 ses were neuer good, than we should  
 suffer

Spaniards and Poperie.

suffer the vnreformed. And both these  
that thus said, were byshops, & speciall  
pillers of theys. And as their consci-  
ences and wordes are: euē such (dout-  
les) are the consciences & words of the  
rest. Seying therfore they beare wpt-  
nesses of them selues, that thei be such  
desperate wretches, & wil so continue,  
& wyl rather be torne, than cease from  
theys blasphemies. I should do them  
great wrong, both before God, & the  
world, if I shuld name the otherwise,  
than they name the selues. Therfor if  
I shuld cal them most holy, most ho-  
norable, reuerende or worshipful fa-  
thers, no man shuld knowe whom I  
ment: Nor they the selues shoulde not  
know, of who I dyd speake, because  
they know no such names. Therfore  
my taunting is no taunting at all, no  
more thā whē I cal a Peare, a Peare,  
or an Apple, an Apple. And to make  
an ende of these horrible masse mat-  
ters, how wil any mā be able to beare  
vpon hys necke, the detestable idola-  
try, of honoring and worshipping of  
saintes, not content to praysse God in  
F. i. them,

Yea, but  
they loue  
& looke to  
be so mee-  
red.

Honoring  
of saintes

**An Admonition to resist**

them, but they make very Goddes of them. And the most noble virgin Mary, the mother of Christ, they set euen in Christes place, imagining Christ to be a seuerer iudge, and makinge the simple & weake consciences beleue, Christ to be a traitor, so that they haue utterly plucked al truste & assaunce fro Christ. Can any man denie thys to be true? haue we not al proued & tried it to be true? And if any man would denie it, are not the booke of the lowly frier obseruants, & of the blacke Fryers also to be sene, which are stuffed full of such Idolatry? As the booke of our Ladies Psalter, of Stellaries, Rosaries, Coronaries, and such lyke deuillish trash. And here I wyl rehearse a storie, that happened at Augspurg, that al menne may se, vpon what ground they build their idolatry and supersticion. In the discourse of the Article of inuocation of saintes, D. Eckius alledged a text out of the xliiii. chapt. of Gen. Where the Lorde speaking of Jacob, Ephraim and Manasses, saith thus: And my name shalbe inuocated ouer these children. And after many wordes of Ma-

**Papists agree not in doctrine.**

Spaniardes and Popery.

For Philip Melanctho, master John  
Brentius happened to say, that there  
was not one worde in al the scripture  
to be found, of the inuocation of sain-  
tes, Than stepte Cochleus furth (like  
aprofoud clarke) to helpe the matter  
and sayde that there was nothing in  
the olde testament, to proue the inuo-  
cation of saintes; because ther wer no  
sainctes in heanen, whan the olde te-  
stament was writen: but thei wer al at  
that tyme in Limbo Patrum. With  
Johanes Friderich Duke Elector of  
Saxon, whiche heard e al thei reason-  
ning, sayde thus vnto Echius: There  
hath Cochleus answered your text, &  
you aledged out of the olde testament  
so sure as these noble doctors of theie  
doctrin; and so wel do they agree to-  
ther, that one of them saith ther is no  
thing in the old testament to proue the  
inuocatio of saintes is. And a nother  
alegeth autoritie out of y old testamēt  
to proue it: As though we knewe not,  
y god wrought al the miracles, which  
wer done in the Old testament for A-  
brahā, Isaackes & Iacobs sake (as he



An Admonition to resist

him selfe, oft times doth testifye not  
for any saintes sake in the new Testa-  
ment. And from whence do they fetch  
theyr proses to proue theyr doctryne  
trowe ye: out of noble authoꝝs I war-  
rant you, euen out of olde barbrous  
Doses. I red once in a booke of theys,  
which was a booke of Moralizacions,  
how the Virgin Marye ought to be  
worshipped with offerings & gyftes.

And why? Marye, for this cause: Ther  
was once a thefe which was one that  
tacle of robbed by the high way, which neuer  
our lady of did good al his life long, sayng that  
Cadelmas he hapned once by chaunce to come in-  
to a Churche vpon Candlemas day:  
wher, seing the people offeringing ma-  
ny & candels vpon the altare, he offe-  
red ther also as other dyd. After that  
the same thefe was taken for robbry,  
and hanged. Whan he was dead, the  
diuils wold haue had his soule to hel.  
But ther was a good angel, & wryth-  
stode the, sayng vnto the diuels, whi  
wold ye take this man awai, seing ye  
haue nothing to do wryth him, no: no  
pouer ouer him. The diuils made an  
swere

# Spaniards and Popery.

Anier agayne and saide: he hath done  
 much euill and mischief, & neuer dyd  
 good in al his life. So thei went toge-  
 ther before the iudgemēt seate of god,  
 and ther the diuels accused the theefe,  
 that he had neuer don any good. The  
 the good angel brought forth y<sup>e</sup> crosse  
 penn together with the candle, which  
 he had offered vpon the altar. Vpon y<sup>e</sup>  
 the iudge gaue sentence, that the theefe  
 should defend him selfe agaynst the di-  
 uels. And y<sup>e</sup> angel gaue him this coun-  
 sel, that he should take the penn in the  
 left hand, in the side of a bukler, & the  
 candle in the right hand, in the steade  
 of a sword, & so to fight with the dy-  
 uels, and to strike nothing but crosse  
 strokes at them. And so he did, and bi  
 that meanes chased away the diuels.  
 After that, the soule came to the body  
 agayne, and was taken from the gal-  
 lowes, and the man lyued afterward  
 very honestly, & well.

Who would euer haue beleued, that  
 they had had such strong reasons to  
 proue their doctrine with, if we had  
 not their books for wytnesses. Hea,

F.iii.

the

Duels  
 stād befor  
 gods iud-  
 gemente  
 seat amōg  
 y<sup>e</sup> Angels,  
 and thā y<sup>e</sup>  
 i. Psalme  
 is not tru  
 neque pe-  
 ratōres in  
 concilio in  
 fūorum.  
 Godples  
 soles haue  
 handes.

m. 100  
 1100

**An Admonition to resist**

the Monkes, friers and priestes haue  
 stuffed theiꝝ bookes ful of such beget-  
 ly fables, to blear and blind al chris-  
 dome with. And ther was neuer yet a  
 ny Pope, Bishop, noꝝ doctoꝝ that e-  
 uer found fault with suche geare. But  
 now that men preach Christ to be the  
 only sauioꝝ of al mankinde, theiꝝ rage  
 and raue, as though thei wer besides  
 them selues. When me preached that  
 A candle oꝝ a penney offered vnto oue  
 Lady, was of such foꝛce that it coulde  
 deliuer an vnrpenant wretche and  
 murtherer, both Christ and sayth sett  
 a part, and coulde chace awaie the de-  
 uyl: When me thus preached (I say)  
 Blasphemynge, and (as it were) tread-  
 dyng vnder theiꝝ feete the passion &  
 merites of Christ, tha were al sermons  
 good and catholike, and than wer no  
 heritiches in the word. &c. Dooth not  
 this wel verifie the Bishops sayinge  
 That priestes were neuer yet good.

Wel let vs yet rehearse somewhat  
 moꝛe of theiꝝ fustle: How wil any ma  
 be able to bear vpon his conscience, &  
intollerable violence and foꝛce, which  
 they

**Destilent  
 catholick.**

**Spaniards and Popery.**

thei haue wrought vnto al the world,  
with theyr rare confession, wherewith  
thei haue brought infinit soules to de-  
spiration, and haue robbed and spoli-  
ed many sorrowful heartes, of al chri-  
stien comfort: For lyke very traytors,  
and abhominable wretches, they ma-  
de no manner of mencio, nor spake ne-  
uer a word, of the true vertue and po-  
wer of the keyes, nor of faith, but for-  
red quely vpon tedious and intollera-  
ble torment of periculer nombryng &  
rehearsyng of synnes, and of doig iust  
permanace, and impossible satisfaction  
therfore. And vnto such enumeration  
and satisfaction (as a worcke of theyr  
owne) thei ascribed the purchasing of  
Godes fauour, and of euerlasting sal-  
uation: so that Christ might go playe  
hū, as one that had nothing to do w  
that matter. And thys thei led & kepte  
men quite from Christ, & taught them  
to put theyr trust in them selues, and  
in theyr owne and other mens workes  
and desertes.

And in all theyr Doctrine, there is  
not one Syllable, be it neuer so lytle,  
f.iii. noz

Curicles  
confessio.

An admonition to resist

nor one tyele neuer so small, wherein  
Christ is not deuied and blasphemed,  
and the true faith in him most shame-  
fully sadered & assaulted, & the weake  
hartes & consciences of simple people  
forced to impossible thynghes & to des-

**Antichrist** peracion. And so, and no notherwyle,  
shuld the right Antichrist do, that ac-  
cording to his name, he might teache  
& liue manifestly inough, contrary to  
Christ, & to exalt him selfe aboue God  
and his word. Which thing we see to  
be more manifestly and apparantlye  
verified in the papacye, that is in the  
Popes gouernment, than anye man  
can comprehend. And yett ther is no  
repentance for al thys geare, but they  
rather defend and maintaine that co-  
fession of theyrs, and wold besydes, &  
euery simple subiect shulde (by hys o-  
bedience and apde) be partaker of the  
sorrow, miserie, and desperacion, that  
the same confession bringeth with it.

And yett thys is not al, but who so  
surre thou beist, that shalt apde o: obey  
them in theyr proceedinges, thou shalt  
make thy selfe partaker of & gerna  
mise

### Spaniards and Popery.

misery, and detestable abuse of them? The Po-  
pish Curse and Excommunication. Which pes curse,  
abuse only (if ther were no moze but cursed be  
that) hath woorthely deserved, that all he, and all  
men should wth the papacy to synke his couet,  
and to perishe, much lesse to theris anpe  
obediēce, or to minister ani aid, wher-  
by it might be maintained. How hath  
the Pope ruffled (and plaid) her her  
gum) with that thounderbolt of hys  
curse and excommunication, agaynst  
Emperours, Kinges, and agaynst al  
the world? Yea agaynst God himselte  
and his holy word. For what so euer  
the dyuel had put in hys minde; that  
must go forward, and be accepted as  
right and lausful. What wars & effusi-  
on of bloud hath he caused theretho-  
row in the world? Yea, who is able to  
rehearse al the abhominatiō, that it  
hath bredde? What so euer the Pope  
wold haue to be spone, or to be called  
syn, that must nedes so be. And what  
so euer pleased him to be named good  
& godly, that must nedes so be, so that  
he must be a most dreadfull Lord ouer  
the whyle world, ouer bodie & soule,  
landes

# An Admonition to resist

lands & goodes, ouer purgatoꝝ, ouer  
hel, ouer the diuell, ouer heauen, ouer  
angels, ouer God, & ouer altogether.  
Heauen was opē, oꝝ shut, to whō soe-  
uer it pleased him: And so was hel like  
wise. Whō soeuer it had pleased him,  
shoulde haue kept oꝝ lost, hys bodye,  
goodes, estimation, landes, heritage,  
wife, childꝝ, house, money and al such  
things. Yea, if this abuse of the keyes  
had not bene, what had the papas  
bene: And al this haue they done of vo-  
ry wilfulnes & force (against all ryght  
and reason) euen for very pompe, and  
for theyr bellies sake, misusing (most  
wretchedly) the holy name of god, for  
the maintenaunce therof. For vnder  
the name and pretense of God, haue  
they wrought al their detestable mis-  
chiefe and tyrannye. For the whyche  
they neuer once minde to repent, but  
(like obstinate beastes) continue styll in  
theyr wickednes, defending & main-  
teynynge it, what so euer any mā hath  
said oꝝ written neuer so truly there a-  
gainst. It were litle wonder, if heauen  
and earth shuld open oꝝ utterly burst  
for



# Spaniards and Popery.

For such abhominacion, or that God  
 would suffer such continual wretched-  
 nes, spite, & misbehauour any longer  
 vntwined. I thinke that if the great  
 Turke knew him selfe to be so wicked,  
 & such a wretch, as the Papists know  
 them selues to be desperate carniues;  
 he would not be so obstinate, nor so de-  
 sperately and spitefully defi' god with  
 his abhominaciō. And I thinke also  
 the great Turke would neuer say: *Woe*  
*Tukes* were neuer good: as *papistes*  
 thame not to make thei' boast, saying  
*Woe* Priestes were yet neuer good.  
 But it is the veri diuel that possesseth  
 them, who knoweth his works to be  
 naught, & therefore defendeth the the  
 more earnestly. And so doth the Pope  
 and hys adherentes. Verie not wel  
 wile nowe of thee (what soeuer thou  
 beist, if thou hast any Christen bloud  
 in thy hart) to helpe with thy obed-  
 ence, to aide or maintaine such arrant  
 soule-murtherers.

And what shal I say of these dāna-  
 ble, bluelish, lieng & false Reliques and  
 pilgrimages: Lojd god what daunt-  
 craft

The Pa-  
 stes boast  
 of thei-  
 selues.

The pope  
 foloweth  
 the diuel,

Reliques.  
 Pilgrima-  
 ges.

An Admonition to resist

craft haue they used therewith: Deades  
bones & rottē ragges haue they made  
the people beleue, to be the bones and  
vestures of holy saintes. And in suche  
deuylthe subtiltie haue they seduced  
the simple soules and perswaded them  
to run hether and thether to wiset and  
to kisse them rotten relikes. And thus  
grece is maintained of pope, bishoppes  
pnestes, monkes, & Friars, to be godly  
and holy, and al wyth craft to pike  
mens purses, to robbe and spoyl the  
of theyr monye and goodes, vnder a  
cloke of holines, to mapntayne theyr  
idle bellies theyr with. And it myghte  
the better haue bene borne, if they had  
not therewith ledde the people utterly  
from Christ, and taught them to putt  
and fyre theyr trust, and to build their  
saluation in such works of theyr own  
inuenion. For there was none that  
euer sought any relike, or pilgrimage  
but that did put his trust and affaunce  
of saluation therein, contēnyng Christ  
and the true faith in him, as a thing of  
no importaunce. And this contēnyng  
utter renoucing of Christ, and of  
the

### Spaniardes and Popery.

the true saythe in hym, haue the papistical byshops and pristes not only neuer spokē against, but also thei had a pleasure and delight therein, and procured pardon for such as did beleue in such begger, and so pilled and polled all the worlde, to fede and pamper the selues in idlenes.

Christ speaketh of an abhominatiō in the holy place, If the papaci be not such an abhominatiō, let euery man iudge, that hath indifferent iudgemēt. Not only for vsing of such abhominations as I haue rehearsed, but specialy for mapntayning of them and continuing in them so desperately. For bi that meanes, thei do not only sinne in verp dede against them selues; but also thei confirme that sinne of theirs with vnrepentaunce, wherby it becometh a sinne against the holpe goost, which is the most highest & most greuous & heauy synne that can be. For the deuyl himselfe can commyt no higher nor more greuous synne. Howe se, these are the Ioly rutterkyns, that wil be lordes & controllers ouer gods

The sin of  
papistes  
and of the  
dauyl are  
lyke.

mo:d,

An Abmonicion to resist

**S**hame word, and which dare attēpt to moue  
lesse hipocrites, vs to recāt and reuoke our doctrine,

and to reuerence and receiue all these  
abhominiatiōs for the wordes & woordes  
of God: and as for them selues,  
to remain vnterforned, what els: And  
in no wise to admit any new altera-  
tion, beware of that how so euer they  
do. They speake and prate muche of

The papi-  
stes & non  
other, at  
stirres  
vp of up-  
roure & se-  
dicion.

stirring vp of sedicion and vprour,  
but if thys doing of theirs be not the  
uert way to styre vp sedicion & vprour

I cānot tel what cā more stir vp sedi-  
cion & vprour. Yea, what can more pro-  
uoke & pestilence, extreme dearth, the

inuasīō of Turke, warres, murther,

and at the plagēs and vengeance of  
God vpon our neckes than these mis-

The papi-  
stes at the  
occasiō of  
all plagēs  
and of all  
misery in  
the world

theuous abhominiatiōs that I haue  
reckened: I say and wil abide therby,

that nothing so muche. Here must I

leane vnterherfed, for anoiding of re-  
diousnes, a number of abhominiatiōs

whych I haue not yet spoken of, as

vowes to pilgrimages, vbrotherhodes,

bpeng and selling of theyr woordes,

and of theyr cowles and such lyke.

Now to the thyrde and last cause,

### Spaniards and Popery.

Whoe no man ought to ayde or obey  
Emperour, kynge or Prince in thys  
case, which is this: If thou shuldest a-  
bey or aid the Emperour, thy King,  
thy Quene, Prince, or Magistrate in  
such case, forasmuch as they mind by  
such proceedinges of theirs to stablisch  
Antichristes kingdom, thou shalt not  
onlye (by thy obedience & aide) make  
thy selfe partaker of al these abhomi-  
nations befoze reherfed; but thy obe-  
dience & aide also; shal serue & help, to  
subuert and to roote out al the good,  
that hath bene done or wrought by  
gospel. For these archertraitnes are not  
content to maintaine these abhomi-  
nations, but also they labour (all that  
they can) utterly to abolysh & to roote  
out for euer al the goodnes; which the  
doctrine of the Gospel; or the Prea-  
chers & professors thereof haue taught  
wrought, or brought to passe.

This cause cōprehēdeth much mat-  
ter in it, & is a veri weighti cause. For  
the doctrine of the gospel which haty  
ben earnestly preached & taught by vs,  
hath wrought much good, thākes be  
unto god

**An Admonicion to resist**

**What** God before. For before the doctrine good hath therof was preached & taughte by our ben done brethren, no man knew what the gospel was by prement. No man knewe what Christ chynge of was. No man knewe what Baptisme the gospel or penaunce was. No man knew what faith or good workes were. No man knew what a sacrament was. No man knew what flesh or spirit was. No man knew, what the x. commaundementes, what the Lordes prayer, or what the Crede ment. No man knew what prayer was. No manne knew howe to bear the crosse, or howe to take affliction, nor yet how to comfort himself in any aduersitie. No man knewe before what true office of a Maiestrat was. No man knewe, what the state of holy Matrimony was. No man knew what was the office of parentes towardes theyr children, of Masters and mistresses towardes theyr seruantes, and maydes, nor yet of Children, seruantes and maydes towardes theyr parentes, masters and dames. No man knew before, what the deuyll or what the worlde was: What lyfe or death was

## Spaniards and Popery.

was. No mā knew righte, what was  
Spinne, or what was Vertue, nor yet  
what forgiveness of sinnes was, nor  
wher to be sought: No mā knew what  
God was: No mā knew what it was  
to be a bishop, or what it was to be a  
pastor, and to haue charge of soul. No  
man knew also rightly, what church  
was, nor what authoritie it hadde. No  
nor no man knew, what it was to be  
a christian. Shall I saie altogether in  
fewe wordes: No mā knew any thing  
at all, that euery true Christian ought  
to haue known. For the pope and pla-  
pistical asses, had blinded al the world  
and oppressed al men with ignorāce.  
I may wel call them asses, for they are  
very grosse and vnlerned assebrades  
in al matters of Christian religion, in  
dede. For they knowe, or at the least  
they wyl know nothyng else; but that  
the saluation of Men and women de-  
pendeth, vpon mores and fepers and  
such like; and vpon their workes and  
merites, and not vpon Christ at all.  
Wher as the doctrine which we haue  
taught, hath brought to passe, that al



# An admonition to resist

uers men, weimen, and chuldren (thankes be unto God) knowe the principles of Christian religion; and how all men ought to beleue, how to praye, how to take the crosse, how to lyeue, & how to die. The true understanding of these & many other articles hath bene opened throughte the diligence of our preachers. The true vse also of the loz-

Dea, but Des table, and of the font, wherein all now fare- people are consecrated unto God the wel truth row Baptisme, hath by our preachers scing our & teachers bene brought to light, so p- poze pre al men (thankes be to God) may seie chers are they; or dre the very right fountaine of chopped. a Christian church. At this chaite thou help, through thy obediere, to subuert and to cōdemne, whosoever thou art, that shalt obey them in they; p- ocea- dings. And furthermore also thy apd and obedience shal serue, and helpe to burne and desitoy the olde and newe Testament in our in other tounge, the holy Psalter and other bookes of god- ly praiters in our mothes tounge, and al other good bookes and most god- ly and necessary wo: kes, which our p- ca-

### Spaniards and Popes.

preachers & teachers haue written, as  
the papistes them selues cannot deni.  
And thy obedience shal also serue and  
helpe to this, that no man from hence  
furth shal know the 8. Commaunde-  
mentes, the Articles of the Christian  
faith, The Lordes prayer. (For so was  
it before the doctrine that we professe  
was preached.) And thy obedience shal  
serue likewise, that no mā shal hereaf-  
ter learn any good instructiōs of bap-  
tisme, of the Lordes supper, of sayth, of  
the Gospel, of the true christian liber-  
tie, nor of anye other godly article.

Item, thy obedience shal serue and  
helpe, that no man maye put his trust  
and assiaunce rightly vpon Christ. And  
yet more than this, it shal also serue &  
helpe, that men shal put that trust and  
confidence that is due vnto Christ on-  
ly, in the works and merites of mon-  
kes, friers and priestes, and that they  
shal bye theyr merites and cowles at  
y<sup>e</sup> hour of their death. Thou shalt help  
ther with also, y<sup>e</sup> in the place of holpe  
Matrimony, thy natiō shal be filled w<sup>th</sup>  
the ho:dom and fornicatiō and other

An Exhortation to resist  
filthy and vnnatural sinnes of pryestes  
and votaries. And yet further by hel-  
ping with thy ayde and obedience, to  
maintain theyr abhominable marchā  
dise which they make with theyr ido-  
latrious masse sacrifice, thou shalt ma-  
ke thy selfe partaker of al the couetous-  
nes, robbry and theft, wherewith they  
haue gotten al theyr possessions. And  
what shal I say more? Thou shalt help  
therewith vtterly to subuerte Christs  
word and whole kingdome, and to re-  
store, and maintain the deuils kyng-  
dome. For that thyng do the mische-  
uous captiues the Papistes, and the  
authoys of these proccadings mynd to  
do. Thei are Antichrists ministers, &  
therefore thei can mynd no: do nothing  
but that which is contrary to Christ,  
Specialli in the cheif article of our sal-  
uation, which is this, that our hearte,  
comfort, and affians of saluatiō shuld  
rest onely vpon Christ, and not in any  
worckes of our owne, that is to saye,  
that we should beleue to be saued and  
to be deliuered from our synes, and to  
be made righteous only throughte trus-  
tfully

## Spaniardes and Popery.

faith as it is wrytten in the .x. to the Ro-  
maines: with the heart do we beleue,  
vnto righteousness. This article I say  
wil they in no wyse suffre. And we ca-  
in no wyse forbear it. For take thys  
article away, and than take away the  
churche. For without this Article, no  
errour can be resisted. For as much as  
about this article, Christ wyl not, nor  
cannot be with vs. For this is the ar-  
ticle that must declare and open christ  
vnto vs. For this articles sake, hath y  
worlde ofte bene plagued, through the  
finnefloud, through great tempestes,  
thorow warres and diuers other kin-  
des of plagues. For this articles sake,  
was Abel murdered and many other  
martyres. And yet it remaineth & shal  
remayn, let the aduersaries do, & prac-  
tise what they wyl this Article shal re-  
maine, whan they shall go to make &  
perishe in the pit of hel.

Now let al men wel consider wpyth  
them selues, and loke wel about them  
selues, If they abyde & obedience shall  
helpe and serue to restore al the abho-  
minations of the papistye, they shall

**An Admonition to resist**

make them selues partakers of al the  
bloud that hath bene shed thorow the  
papistes fro the death of Abel tyl this  
day, or that hereafter shal be shed by  
theim. And mozeouer, if they obedi-  
ence and ayde shal serue to the rotting  
out and subuersion of Chrisses Gos-  
pel and of his whole kingdom, and to  
the setting vp and maintainyng of  
Deuils kingdom, let them take hede

**Note wel,** what wil be the ende thereof at length,  
and with what consciences they will  
stād before god at his iudgement seat

And besides al this to make an end  
Thy obe- whosoever shal ayde and obey theim,  
diece shall his ayde and obedience shal serue to  
work the byring in Italianes, \*which shall ouer-  
thame. runne his natural countrey, most sha-  
me. mefully desyle and abuse honest wy-  
Spaniar- ues, widdowes and virgyns euen be-  
des wor- fore the faces of theyr husbandes, pa-  
thy to be rentes and freindes. Thei shal also rob  
welcom: and spoyle men of theyr goodes, lan-  
des and heritage, and deuide and be-  
stow them at theyr pleasure. No tong  
is able to rehearse the hundred parts  
of the miserie, that shall happen, if the  
papist

### Spaniards and Popery.

papistes & the maiestates that ar led  
by the may bring theyr proceadynge  
to passe, both the nobilitie, y pemaire  
and the whole cōminaltie shall be de-  
stroyed for euer, theyr lawfull heires &  
posteritie disinherited, & Alianes shal  
posseste the lādes & inheritance of our  
auncetors. The auncient lawes of our  
nation shalbe subuerted, & new lawes  
establiſhed. All this and moze than I  
can rehearse, shalt thou begiltie of, be  
fore God and the world, that al thi po-  
steritie shal reu the day that euer thei  
wer bozne, whosoever thou art y shalt  
obey oꝝ and the proceadings that are  
now attempted. Wel, let no man scape  
but that he had warning ynough, in  
no wyle to obey oꝝ to apd, neither kni-  
ser noꝝ King, lady noꝝ Lorde in suche  
case. If thei wil take and follow suche  
warning and admonicion it is good.  
If thei wil not, the moze perill, danger  
& shame shalbe theirs. ¶ Thus much  
hath my dutie to my natural countrey  
bounden me to write vnto my deare  
countrey men, for a faithfull admonicio

S.iii. and

An Admonicion to resist

and counsel for theim, not to stirre or  
to prouoke them to any vnlawful op-  
porour or sedicion, but to instruct them,  
that thei ought in no wise to obey nor  
to ande the sworne aduersaries of the  
Sonne of God & of thei natural coun-  
trei (borne to worke mischief) in such  
proceedings, as they go aboute. And  
if they should be forced by violence, to  
the obediēce of such vnlawful things,  
that they may by al lawes defend thei  
selues agaynst such maiestates, euen  
as agaynst most violent tyrannes and  
bloudhoundes.

And nowe to you (ye papistes) for a  
conclusion, If ye can with truth reprove  
or deny any thyng that I haue writte  
in this Admonicion, let me heare it, &  
I shall make further proufe thereof, if  
nede shall requyre. And let the people  
freely reade this my admonicion, and  
than let the blindest of theim be iudge  
betwene you and me. But if I haue  
herein written nothing but truth, the  
forbyd all men to reade or to haue in  
in thei handes this Admonicion,  
that al the world may knowe, that ye  
are



**Spaniardes and Popery.**

are the very same, of whō I haue spoken therein, and that ye are afraid of your workes shoulde come to lychte. But if ye forbide this, doubt ye not, but you shall haue another more earnest, wherein your detestable abhominations and your deuplysh Practises, shall be a litle better described and painted.

**Forbidde it yf ye wyl.**

A praier to be saide of  
all true Christians agaynst the Pope  
and al the enemies of Christ  
and hys Gospel.

**O** Lord, almighty god, and hea-  
uenly father, we haue verely  
wel deserued that thou shoul-  
dest punish & correct vs. But  
we beseech the most gracious father,  
that thou wilt punish & correct vs thy  
selfe fauourably and with mercy, and  
not in thy fure and indignation. It is  
better for vs, O Lorde, to submyt our  
selues vnder thy rod and correction, &  
to yeld our selues into thy hands, than  
into the handes of men, or of our ene-  
mies. For great is thy mercy. Against  
the (O Lord) haue we sinned, we haue  
not kept thy word and commaundme-  
tes, we haue done euill in thy sight.  
But we haue done nothing, for the  
which the diuel or the Pope and hys  
ministers ought iustlye to correct vs,  
neither haue they any authorite to  
correct or punish vs. But thou maiest  
use them as thy terrible rods agaynst  
vs, for

**A Prayer.**

vs, forasmuche as we haue sinned a-  
gainst thee, and therewith wortheelp  
deserued most greuous punishment.  
No Lorde, we haue done no offence,  
for the which thei ought iustly to pu-  
nische vs. But thys is they? seeking  
that we shoulde most blasphemously  
spinne and offend against thee as they  
do. That we should disobey thee for  
they? pleasures, and blaspheme thee,  
and committe idolatrye and supersti-  
tion, and beleue in fables and false  
doctrine and religion as thei do. And  
so that we would so do, they care not  
what whozedom, murther, theft, fil-  
thynes or what other abhominacion  
so euer we dpyd otherwyse. But thys  
is all the synne whynch we haue done  
agaynst theym, that we professe and  
confesse thee, which art our God and  
Father, wyth thy Sonne our Saui-  
our Iesus Christ, and the holy Gost,  
to be the onely true God.

For if we woulde forsake, and de-  
ny the and thy word, which thou hast  
reueled vnto vs, both the dyuel & the  
Pope wyth al they? ministers wold  
let

### A Prayer.

let vs alone, & suffer vs to lye in rest.  
Wherefor thou merciful father, and  
most earnest iudge ouer our enemies,  
cast thine eyes vpon vs. For they are  
thy enemies, more then they be our e-  
nemies. And in that they persecute &  
vexe vs, they persecute and vexe thee.  
For that word which we do professe  
and beleeue, is not ours but thine: & at  
together is the working of thy holie  
Ghost in vs. Which thing the Diuel  
& the Pope with such other enemies  
of thine can not abide. But they wold  
be our God in thy place, & in steade of  
thy word, they woulde establishe lyes.  
For the Pope in steade of the most pre-  
cious sacrifice & oblation of thy sonne  
Iesus Christ, wold stablish & set vp  
fained sacrifice of his own inuention,  
the detestable & abhominable masse, &  
other false & wicked articles contrary  
to the true doctrine of thy word. Where-  
fore awake & arise, O gracious Lord  
God, & sanctifie thy name in vs, which  
they do most abhominably blaspheme  
& dishonor. Strengthen & increase thy  
kingdom in vs, which they go about  
to sub-

**A Prayer.**

to subuert. And worke thy wyl in vs,  
which thei resist, & wil not suffer. But  
thou (O Lord) suffer vs not to be tro-  
de vnder fote, & to haue an ouerthrom  
of them, which seke not to punyſhe oꝝ  
correct vs foꝝ our sins, but rather that  
thy name, thy word & workes should  
not be had in remembraunce among vs,  
but utterly quenched, that thou shouldest  
no moze be a God, noꝝ no moze  
haue anye flocke oꝝ people to prayse,  
professe & confesse the. Foꝝ they cast a  
way thy word, & set vp theyꝝ own in-  
uencions. They subuert the true vse  
of thy sacraments, & set vp idolatrous  
ceremonies. They banish and kepe in  
pꝛison the true preachers of thi word,  
and send abꝛode false teachers, bellie  
Godes & shameles hypocrites. They  
minde utterly to subuert thy truth, &  
al godlines, & to plant al hypocrisie &  
abominacio. Wherefoꝝe good Lorde  
(of thy mercy) abate thou theyꝝ pride,  
asswage thou theyꝝ malice, comfort &  
disappoint thou al theyꝝ deuises & prac-  
tises, deliuer thy Turtle doue, thine e-  
lect, out of theyꝝ handes: that thei and  
we

**A Prayer.**

We al being preserved thoro thv de-  
fence from al such perils & daungers  
as thei practise and deuise against vs,  
may glorifie thv name whych art  
the onlve preseruer of al y trust  
in the, thoro thv deare son  
Iesus Christ. Amen.

Lord arise, helpe and deliuer thv  
people of Englad for thi names sake.

Lord defend thv elect people of  
England from the handes and force  
of thv euimpes the Papistes.

Lord graciously looke vpon the  
afflictions, sorowes, and necessities of  
those that do trauell professe and beleue  
thv woꝝde. Amen.

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With the most gracious licence  
& priuilege of god almightie,  
King of heauen & earth.

F. H. S.

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